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REPORT

OF A

MISSIONARY TOUR

THROUGH THAT PART OF THE UNITED STATES

WHICH LIES WEST OF

*THE ALLEGANY MOUNTAINS;*

PERFORMED UNDER THE DIRECTION

OF THE

MASSACHUSETTS MISSIONARY SOCIETY.

—+—  
BY SAMUEL J. MILLS AND DANIEL SMITH.  
—+—  
  
=

ANDOVER:

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## ADVERTISEMENT.

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**DURING** the years 1812 and 1813, the Rev. Messrs. Schermerhorn and Mills performed a Missionary Tour through most of the United States. They were guided by instructions received from the Trustees of certain Missionary Societies in New England. The principal objects of their Mission were—to preach the gospel to the destitute,—to explore the country and learn its moral and religious state,—and to promote the establishment of Bible Societies, and of other religious and charitable institutions. The friends of religion, who are desirous to learn what were the exertions and success of the Missionaries, are referred to their printed Reports, designated as follows:—

“A correct view of that part of the United States, which lies west of the Allegany mountains, with regard to religion and morals. By John F. Schermerhorn and Samuel J. Mills.” Printed at Hartford, Con. 1814.

“Report to the Society for propagating the Gospel among the Indians and others in North America.”

“Communications relative to the progress of Bible Societies in the United States,” addressed to the Bible Society of Philadelphia. Printed in Philadelphia, 1813. Reprinted at Baltimore.

In the years 1814 and 1815, Messrs. Mills and Smith performed a similar Missionary Tour, having the same objects, with some others, in view. An account of their exertions and success is presented to the public in the following Report.

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# REPORT.

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## I. INTRODUCTORY LETTER FROM MR. MILLS.

PITTSBURGH, PENN. AUG. 30, 1814.

*To the Committee appointed by the Trustees of the Massachusetts Missionary Society, to superintend a mission to the western and south-western parts of the United States :*

GENTLEMEN,

I received your Instructions, dated the 7th of July last, previously to my leaving Boston. In the instructions, you advised me to proceed to Connecticut, and make arrangements for the then contemplated mission. A proper companion to accompany me on the mission, had not at that time been obtained. In compliance with your instructions, I went on to Connecticut, and engaged as my fellow labourer Mr. Daniel Smith. As Mr. Smith was known to you, and as we had previously conversed together respecting his qualifications for the mission, and found our sentiments to be in unison, I did not hesitate to engage him to accompany me.\*

Together with your instructions, I received from you a Statement, presenting your views of the importance of the mission, addressed "To the friends of religion in general: but particularly, to the Directors and Trustees of the Connecticut Missionary Society, the Connecticut Bible Society, the New-York Bible Society, the New-York Missionary Society, and the Philadelphia Bible Society." The object of this Statement was (as you will recollect) to give an opportunity to the Trustees and Directors of the above-named charitable associations, to aid in defraying the expenses incurred by the missionaries, and also to make up to them a reasonable compensation for their services.

Agreeably to your instructions, the Statement was presented to the Directors and Trustees of the several Societies to whom it was addressed. But we did not receive any promise of support from any of them, until we arrived at Philadelphia. The Managers of the Bible Society of that place, had previously given encouragement, that they would make a considerable donation in our favour, on condition, that

\* That Mr. Smith was approved by you, we had full confirmation from your letter dated Aug. 24, and received by us at Marietta, Sept. 10.

we would take charge of an edition of French New Testaments, designed for gratuitous distribution, among the Roman Catholics, in the western and southern portions of our country. Before we left Philadelphia, they concluded that they would secure to us six hundred dollars.\*

Your Statement was also presented, to the Trustees of the Philadelphia Missionary Society. Although their funds were small; and they had never before supported missionary exertions, except in the city and the vicinity; still they readily engaged to consider us as labouring in their service, one month each, while employed on the mission. The compensation they secured to us, for this service was one hundred dollars.

The whole amount of donations in support of the mission, when we left Philadelphia, was thirteen hundred dollars.

From the Massachusetts Missionary Society	\$600
From the Philadelphia Bible Society	600
From the Philadelphia Missionary Society	100
	<hr/>
	1300

Before we left Philadelphia, six hundred English Bibles were sent on to Pittsburgh. These Bibles were the donation of the Massachusetts Bible Society, committed to our care for distribution in the western country.—One hundred Bibles were forwarded to the care of Dr. Coffin, East Tennessee, for distribution. This donation was from the Female Missionary Society of Boston. About five thousand copies of the French New Testaments were also sent on to Pittsburgh. We received general instructions from the Managers of the Philadelphia Bible Society respecting the distribution of them. We had likewise at our disposal, about fifteen thousand Religious Tracts; published by the New England Tract Society, and committed to our care for distribution by a number of the original subscribers. In addition to the Tracts, we had a large quantity of Sermons and Pamphlets on a variety of religious subjects, principally donations from gentlemen residing in Massachusetts and Connecticut. We had also at our disposal, fifty copies of the Memoirs of Mrs. Harriet Newell. We had previously provided ourselves with a light waggon, which we proposed to retain as long as the roads in the new country would permit.

Thus equipt and followed by the prayers of many of the friends of Zion, we left Philadelphia on the 15th inst. and proceeded on our way to this place. We arrived on the 28th.

In the interior of this State, there are extensive tracts of country very destitute of religious privileges; especially the vallies between the Allegany mountains. The inhabitants of these vallies have as yet been in a great measure neglected by Missionary Societies. Very little exertion has been made, to supply the destitute with Bibles and religious books. We distributed among them a considerable quantity

\* This Society had printed 5000 copies of the French New Testament, for gratuitous distribution; and 1000 of superior execution for sale. 400 of these were entrusted to our care, to be disposed of for the benefit of the Society:—and they were afterwards purchased by the Bible Society of Louisiana, at 400 dollars.

of Tracts and Sermons. Their curiosity was excited, and in some instances the pamphlets were eagerly sought after. From what we could learn with respect to these people, we should be led to fear, that they are becoming more ignorant and vicious, as the settlements advance in age.

Yours with sentiments of esteem and affection,

SAMUEL J. MILLS.

Rev. SAMUEL WORCESTER, D. D.

JEREMIAH EVARTS, Esq.

HENRY GRAY, Esq.

II. *Exertions in favour of Bible Societies &c. north of the Ohio River.—Letters from Messrs. Mills and Smith.*

Somerset, Ohio, Sept. 21, 1814.

To the Rev. SAMUEL WORCESTER, D. D.

Dear Sir,

Mr. Evarts's letter of 24th ult. was received a few days since at Marietta. A storm that prevents our travelling, gives us time to acknowledge the receipt of it, and to report to you the progress we have been enabled to make in our mission. We left Philadelphia on the 15th of August and reached Pittsburgh on the 28th. There we tarried a few days waiting the arrival of the Bibles and Tracts committed to our care; which we had reason to expect would have been there sooner than ourselves. But as we could not be long detained, we left orders for them to be forwarded to Marietta, and went on our way. Mr. Mills went through Steubenville to Wheeling, (Vir.) and Mr. Smith through Cannonsburgh and Washington. At Cannonsburgh there is a college, which has been a great blessing to that portion of the country. Most of the clergy have been educated at it. The Rev. Mr. Wiley is the principal. He is assisted by two others. The present number of students is about forty. There is a fund here for the education of pious young men for the ministry, capable of supporting a small number. At Washington, 6 miles off, there is another college. The Rev. Mr. Brown is the principal. There are about sixty students. At Washington, Mr. Smith was present at a meeting for the formation of a Bible Society, and assisted in its organization. It was a pleasant meeting. A number of clergymen and others, of different religious denominations, were present. The business was entered upon with unanimity and with engagedness. The Society is denominated "*The Bible Society at Washington, (Penn.)*" The Rev. John Anderson, is the President. About twenty persons subscribed the constitution. There is a prospect of 150 or 200 members.\* The people of the western parts of Pennsylvania, are perhaps more highly

\* The Bible Society at Washington Penn. as we have lately learnt, is very flourishing. It is established in a new country and confined to a small district: There is another older Society at Pittsburgh. Yet this infant institution has received funds to the amount of five hundred dollars. It has a country deplorably destitute of the Scriptures, in its immediate vicinity, in the borders of Virginia—and has begun a career of benevolent exertion, that will only end, we are confident, with the universal diffusion of religious knowledge.



favoured with respect to religious privileges than any other portion of the western country. And they appear to prize their privileges. Mr. Smith attended a sacrament at Wheeling, which is near the borders of Pennsylvania, and saw females of respectable appearance walking four or five miles to meeting. The Lord we hope is about to excite this people to exert themselves in extending these privileges to their destitute neighbours and brethren.

We met at Grave Creek, having been separated for several days. As we were travelling on the banks of the Ohio, we were forcibly impressed with the idea, that a mission ought, if possible, to be speedily established on the banks of this river. Permit us, dear Sir, through you, to urge this station upon the notice of your Society; and perhaps of other Missionary Societies in New England. Between Steubenville and Marietta, (a distance of about a hundred miles,) there is no regular clergyman. Only one place, Wheeling, is supplied with Presbyterian preaching half the time. This ground seems also to be very much deserted by Baptists and Methodists. There might be, on both sides of the river, as many as eight or ten stations selected, where very considerable congregations might be convened to hear the Gospel preached. These stations might be visited by a missionary once in a fortnight or three weeks: and in this way, as many people would be supplied with the Gospel, as perhaps could be supplied by the same trouble and expense, in any other portion of our new country. The people on this station, so far as we could learn, appear to be willing to attend meeting. At Grave Creek, Mr. Mills appointed a lecture; and in about two hours more than fifty people came together. A missionary on this station, might have frequent opportunities of exerting a salutary influence upon the boatmen that navigate the river; who are a set of men as much corrupted perhaps, as any in the country. The distribution of Bibles and Religious Tracts, both among the boatmen and the inhabitants, would be a very pleasant and promising part of his business. The river bottom, extending one or two miles in width, is extremely fertile, and will no doubt in a few years have a very numerous population. To preoccupy this field is a matter of immense importance to the interests of the Redeemer's kingdom in this vicinity.

We arrived at Marietta on the 8th inst. On our inquiring into the state of the Ohio Bible Society, we were happy to learn, that it appears to be flourishing, and bids fair to be a powerful instrument in diffusing the knowledge of the Scriptures throughout the western world. This Society was formed about two years since, when Messrs. Mills and Schermerhorn were at Marietta on their former mission.

During the first year after its formation, the Society received from subscribers nearly two hundred dollars. Since the commencement of the present year it has received nearly four hundred dollars. This Society has received from the Massachusetts Bible Society a donation of one hundred dollars; from the Connecticut Bible Society three donations amounting to five hundred Bibles; from the New York Bible Society a donation of one hundred Bibles; and from the Philadelphia Bible Society a donation of thirty-one Bibles and sixty-eight Testaments. The Society has actually distributed four hundred and eighty

one Bibles and sixty-seven Testaments, and has now sent to Philadelphia to purchase four hundred Bibles more.

This Society has also, apparently, been the means of *provoking to emulation* the good people in other parts of the State. A Bible Society has been formed in the Connecticut Reserve, which has already sent to Philadelphia for six hundred Bibles. Another is formed at Chillicothe; and another is contemplated at Cincinnati. Measures are now taking to unite these several Societies, and others that may be formed, into one general State Society. While we tarried at Marietta, our Bibles and Tracts arrived. We repacked them as soon as possible, and ordered them to different places, still farther to the west and south. We are now again on our journey. Whether we shall be able to penetrate as far west as St. Louis, we know not. It is apprehended to be dangerous travelling through the Territories, on account of hostile Indians. May the Lord direct us in the path of duty, and be our Protector; then we shall be safe.

Hitherto the Lord has wonderfully preserved us. We can say with truth, that on our long journey no harm worth mentioning has been suffered to befall us. Why then should we now distrust the providence of God? We proceed therefore with confidence, followed, we hope, by many prayers.

We are, dear Sir, yours most affectionately, &c.

### III. *Exertions in favour of Bible Societies continued.*

*St. Louis, Missouri Territory, Nov. 7, 1814.*

*Dear Sir,*—Our last communication to you was dated, near Lancaster, Ohio, Sept. 21. We have delayed writing to you, longer than we otherwise should, because our plans of conduct have hitherto been somewhat undetermined. We did not know, that we should be able to reach this place. But through the kind providence and protection of our God, we have passed safely through the wilderness, and have now reached the most western point of our contemplated tour.

At Lancaster, we called on the Rev. Mr. Wright, a presbyterian clergyman. He has formerly been a laborious missionary; and has much information respecting the religious state of the western country. Since his settlement in that place, and within six years, he has distributed four hundred Bibles. He is therefore well acquainted with the proportionate number of the destitute, in Ohio. And, in his opinion, as many families, as one in five, are not possessed of the Scriptures. According to this estimate, more than *thirteen thousand* Bibles are necessary, in order that there may be one to each family. Here is a large field for the exercise of Christian liberality. Mr. Wright relates some signal instances of the blessed effects of giving away the Bible. He has seen a man notorious for indifference to religion, and for profaneness, suddenly arrested in his career of stupidity and folly, by this simple means. He has seen him turned about, and in the judgment of charity thoroughly converted from the error of his ways, and made a humble worshipper of the Lord Jesus. And all this was effected by *the gift of a Bible*. What Christian—what



friend of humanity, would not give *sixty cents* to bring about an event like this !\*

From Lancaster we proceeded to Chillicothe; tarried there a day or two, and went on to Cincinnati.—The presbytery in that vicinity, had been for some time endeavouring to procure the formation of a Bible Society for the country between the Miamies. But they had not effected it. We suggested to a number of clergymen, who were providentially in town, the expediency of proceeding immediately to the formation of a Society. They approved of the proposal, and gave notice of a meeting for the purpose. The next day we had the satisfaction of seeing a number of clergymen and others, of different denominations, assembled. But as many were not present, whose assistance was desired, it was thought best to postpone the matter until the next week. A committee was appointed to prepare a constitution, and notice was given of another meeting.—Cincinnati contains 5,000 inhabitants, and has a rich back country. We doubt not, therefore, that before this time a Society is formed there, which will be a powerful instrument, in the diffusion of the Sacred Scriptures.† The ladies there have taken the precedency in that labour of love. They have associated themselves under the denomination of, “*The Female Society of Cincinnati for charitable purposes.*” They were about to send to the managers of the Ohio Bible Society, to procure for them one hundred Bibles. Agreeably to your instructions, we made known to the Rev. Mr. Wilson the circumstances of the mission with respect to support; and, at his request, after an evening service in which Mr. Mills preached, a contribution was received in aid of the mission. It amounted to twenty dollars—to which the Ladies’ Society added twenty dollars more. Of these, and other similar donations, a strict account will be given to your Society. At Cincinnati we submitted the question to the decision of a number of Presbyterian clergymen, whether we ought to attempt to go through the western Territories to this place. They unanimously decided that we ought to go forward. We therefore went on: But we did it with some degree of hesitancy. For we were obliged, in a great measure, to relinquish a promising field of usefulness in the neighbourhood of Cincinnati, and also in the neighbourhood of Lexington, (Ken.)

As we passed through the Indiana Territory, we kept steadily in view the great object of procuring the formation of a Bible Society there. We conversed with gentlemen of the first respectability from Lawrenceburgh to Vincennes. And although some had never even heard of such an institution; yet all without exception approved of the object. We had several interviews with Governor Posey at Jeffersonville. He gave his decided approbation; and said he would

\* See Appendix, A.

† At the time appointed, a Bible Society was organized at Cincinnati, for the country between the Miamies, and obtained subscriptions to the amount of three hundred dollars. When we received our last information from that place, subscription papers had been printed and circulated; and funds had been obtained to a much larger amount. Exertions were still making to increase the amount of the Society’s resources.

exert himself in favour of such a Society. The population of this Territory is increasing with surprising rapidity. In 1810 it amounted to little more than 24,000. Now it is thought there are 50,000 inhabitants. Very many of these are poor people, and destitute of the Scriptures.

In the Illinois Territory, we pursued the same course; and were so happy as to meet with universal countenance and approbation. At Shawanee-town we saw Judge Griswold, formerly from Connecticut. He will be a decided friend of the Bible Society. He favoured us with letters of introduction to Governor Edwards, and other gentlemen at Kaskaskias. The Governor has promised to patronize the Society should one be formed. This Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more than four or five. At *Prairie du Rocher* we had an interesting conversation with Bishop Flaget of the Roman Catholic church, respecting the distribution of the sacred volume among his people. He said he heartily approved; and would exert himself to promote the circulation of the French Scriptures among the Catholics of his diocese:—with only this reserve, that he must first examine the translation, and see that it is one approved by the church.

In this Territory, our prospects are flattering with respect to the formation of a Bible Society. The measure has many friends;—we have yet heard of none who oppose it. Governor Clark has already become a subscriber. We have strong hopes, therefore, that we shall soon see respectable Bible Societies established in each of the Territories. Such institutions are certainly very much needed. It is exceedingly difficult, even for those who have money, to procure Bibles. Very few are ever offered for sale. Many of the inhabitants are unable to buy. The Methodist church sends very considerable quantities of other books into this country for sale; but it sends no Bibles—or almost none.\* We have much regretted, in passing through the Territories, that we were not able to proceed more slowly, and to perform more *missionary labour*. But considering the length of our tour, and the advanced season of the year, we have done what we could. Sure we are, that no person, who has one spark of benevolence in his heart, can forbear to exert himself, while passing through this land of darkness and the shadow of death.

From this place we expect to return immediately, through Illinois and Indiana, to Louisville and Lexington, Kentucky; and then to proceed, as expeditiously as circumstances will permit, to Natchez, and New Orleans.

Yours in the bonds of Christian affection.

#### IV. *Exertions in favour of Bible Societies continued.*

*Shawanee-town, Illinois Territory, Jan. 12, 1815.*

*To JEREMIAH EVARTS, Esq.*

Dear Sir,—We wrote our last letter to Dr. Worcester, from St. Louis, in the early part of November. Since that date, we have, with

\* See Appendix, B.



the blessing of God upon our exertions, completed a prosperous tour through the Territories, Indiana, Illinois, and Missouri. In our former letter we gave you a brief view of our exertions in favour of the formation of Bible Societies for the Territories, until the date of our letter. Previous to our leaving St. Louis, a subscription paper was circulated in order to ascertain who would favour the formation of a Bible Society for the Territory. Near three hundred dollars were subscribed in the course of a day or two, by the inhabitants of that place. The subscribers engaged to pay the sums annexed to their names, to the proper officer of their Society, when it should be organized. There was a meeting of a number of the subscribers. They chose a committee to draw up the Constitution of a Bible Society, and appoint a second meeting, when they proposed to adopt it. Before we left the Territory, a subscription paper to aid the object of the contemplated Bible Society was drawn up at the lead mines, and another at St. Genevieve. We have not as yet ascertained the amount subscribed at these places. From the disposition manifested, by a number of influential characters in these two places, we doubt not considerable sums will be subscribed. We ascertained, that there never had been any English Bibles, or French Testaments, sent into this Territory for gratuitous distribution, except in one instance. Some time since, the Directing Committee of the Bible Society of Philadelphia sent to the care of Dr. Elliot, then residing at St. Genevieve, a number of English Bibles and French Testaments to be distributed by him. The English Bibles were very soon given out, and the French Testaments principally.\* This Territory presents a very important and interesting field for missionary labours. There are many persons here, who have heretofore been members, either of Congregational or Presbyterian churches; and who regret, with many a heart-ache, and many a tear, the loss of former privileges, and are looking with anxiety toward the rising sun, for some one to come to them, who shall stand and feed them in the name of Christ, and break to them the bread of life.

November 9th, we left St. Louis, crossed the Mississippi, and proceeded on our way to Kaskaskias. Previously to our leaving Kaskaskias, we had a second conversation with Governor Edwards on the subject of the proposed Bible Society in the Illinois Territory. He expressed his earnest desire, that the Society might soon go into operation. He was anxious that we should stay until it was organized; but as it would be a considerable time before the notice of the meeting could be extensively circulated, we did not think it proper to delay. We had previously conversed with some of the most influen-

\* A letter from Mr. Stephen Hempsted of St. Ferdinand, near St. Louis dated March 27, 1815, mentions, that the exertions, that have been made to procure the formation of a Bible Society for the Missouri Territory, have met with some opposition, so that the institution contemplated has not yet been organized. But the measure has many friends, who still keep the object in view. Among whom is Governor Clark and many of the most respectable inhabitants of the Territory. Among a thousand good ends, that would be answered by stationing a missionary in this Territory, one would be, the permanent establishment of this institution, that is now struggling into existence.



tial characters, of the different denominations, upon the subject of forming the Society. They not only approved of the Society, but engaged that they would exert themselves in favour of its formation. We did not find any place in this Territory, where a copy of the Scriptures could be obtained. Merchants occasionally bring into the Territories books of this description. The common school Bible is not unfrequently sold for two dollars. When we consider the inferior manner in which the Bible is often printed, this is certainly a very high price.

On the 14th of November we left Kaskaskias, and proceeded on our way to Shawanee-town. On our return to this place Judge Griswold informed us, that exertions were making to form a Bible Society for the eastern part of the Illinois Territory. He thought it most likely these exertions would prove successful.\*

We could not ascertain, that there had ever been any Bibles or Testaments sent into this Territory for gratuitous distribution, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this Territory, informed us, that for ten or fifteen years he had been using exertions to obtain the Sacred Scriptures, but without success.† Notwithstanding there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live, be destitute of the Bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them.

We arrived at Vincennes, on the 19th of November. While we were at that place, a subscription paper was circulated, similar to the one circulated at St. Louis. One hundred dollars were very soon subscribed. The prospect was, that twice that sum would soon be obtained. The subscribers appointed a second meeting, when they proposed to adopt the constitution of a Bible Society for the western part of the Indiana Territory, or rather the Wabash District.‡ On the 25th of November, we arrived at New Albany, near Jeffersonville, which is situated at the falls of the Ohio. While we remained in the vicinity of the falls, subscription papers were circulated to ascertain who would aid the proposed Bible Society for the eastern part of the territory. These papers were circulated in Jeffersonville, New Albany, and Charlestown. Near 250 dollars were soon subscribed; and a time was appointed for the meeting, when it was expected the constitution would be adopted.§

\* A day or two after this letter was written, we arrived at Shawanee-town, on our passage down the river, Judge Griswold informed us that nothing but the prevalence of a severe epidemick had prevented the formation of a Bible Society, on Christmas day, the time appointed for that purpose. He said the object was kept steadily in view, and he did not doubt but it would shortly be effected. Other gentlemen expressed the same opinion.—Judge G. had received the box of fifty Bibles which we had forwarded to his care. Already had there been many more applications for them than could be supplied.

† See Appendix, C.      ‡ For the result of these exertions, See Appendix, D.

§ See Appendix, E.

More than 700 dollars have been subscribed, since we came into the Territories, to purchase Bibles to give to the destitute. We have no doubt that these subscriptions will be very considerably increased. But a few of the people, disposed to favour the object, have had an opportunity to subscribe. Papers will be more generally circulated, when the societies shall go into operation. Some parts of the Territories are settling very fast. Many poor people are among the number of those, who go north of the Ohio. If those good men, who are disposed to favour the promotion of religion and morality, by the general distribution of the Sacred Scriptures among the destitute, continue to exert themselves, as we believe they will, still resources cannot be collected probably by them, more than sufficient to supply the yearly increasing destitute part of their population. From the best estimate, we could make, with respect to the proportionate number of destitute families in the three territories, we are led to believe, that 10 or 12,000 Bibles are necessary, in order to supply each destitute family.

You will readily perceive, Sir, that living as most of the people in the Territories do, 1000 or 1500 miles from any place where the Bible is printed, very many of them must for a long time remain destitute, unless their necessities can be relieved, at least in a considerable degree, by the Managers of Bible Societies in the different States. From the 600 Bibles committed to our care by the Committee of the Massachusetts Bible Society, 75 were ordered to the care of certain gentlemen in the Indiana Territory; 50 to Shawanee-town, to be distributed in the Illinois Territory; and 50 to St. Louis, to the care of Stephen Hempsted. Do, Sir, intercede with the managers of Bible Societies in your vicinity to aid in supplying the destitute poor in this portion of our country. The early part of December, we visited Lexington and Frankfort. Each of us at Frankfort had an opportunity of preaching to a number of the members of the Legislature, and of presenting them with a view of the object of our mission.

The 20th of December we returned to the Falls of the Ohio. We were detained at that place some time, waiting for a passage down the river to Natchez.

January 5th, we left Louisville, and embarked on board a keel-boat, descending the river to Natchez.—We lately received a letter from Mr. Hennen of New Orleans. He expressed his great satisfaction that the French Testaments were on their way to that place. He remarked in his letter, that the French people were frequently inquiring for them. He did not apprehend that any serious opposition would be made to their circulation from any quarter. Since we left Cincinnati, (Ohio,) we have followed the advice contained in your letter, relative to presenting the object of the mission, where we had a convenient opportunity, and receiving donations to aid in defraying the expenses. The result has been favourable. Near 300 dollars have been given to us for this purpose.

Thus far the Lord has prospered us, greatly prospered us. Dear Sir, pray for us, that God would still more abundantly succeed our feeble exertions to extend the kingdom of his Son; and may He grant that the dark valley of the Mississippi may soon be illuminated with the light of the everlasting Gospel.



V. *View of the country north of the Ohio, considered as a missionary field.*

*On the Mississippi, below New Madrid, Jan. 20, 1815.*

Rev. SAMUEL WORCESTER, D. D.

Dear Sir,—In our former letters we have detailed many of the interesting events of our mission. And we have occasionally hinted at the importance of certain fields of missionary labour, in the portions of country through which we have passed. We now beg leave to state, a little more at large, the observations we have made, and the thoughts that have occurred to us, on this interesting subject. We have already taken occasion to urge upon your notice, and the notice of your Society, a missionary circuit on the banks of the Ohio, between Steubenville and Marietta. We still think that a very important field, and should heartily rejoice to see it occupied by a faithful labourer. In the state of Ohio, other circuits, perhaps of equal importance, might be pointed out. But this has been already done by Mr. Schermerhorn. (See his "Correct View," &c.) This State, although in many parts deplorably destitute of the means of grace, is on the whole far better supplied both with established preachers and missionaries, than any of the States or Territories west or south of it. With a population of about 250,000; it has more than 50 Presbyterian and Congregational ministers—making an average of one preacher to 5000 inhabitants; while the State of Kentucky has not one Presbyterian minister to 10,000 inhabitants, and the North-western Territories not one to every 20,000. Ohio is fast emerging from the feeble, helpless state of infancy. Religion is taking deep root; and its branches are spreading from the river to the lake. Charitable institutions are formed and forming in various parts; such as Bible, Tract, and Moral Societies: and their salutary influence is beginning to be felt. But in other portions of western country it is not so. We propose, therefore, in this and some following communications to turn your attention more particularly to them. We begin with the Territories. We have travelled through them—have seen the nakedness of the land, and our eyes have affected our hearts. We have heard the cry, *Come over and help us.*

INDIANA, notwithstanding the war, is peopling very fast. Its settlements are bursting forth on the right hand and on the left. In 1810 there were in this Territory 24,500 inhabitants;—now they are computed by the Governor at 35,000 by others at 40, and by some at 50,000. Its principal settlements are on the Miami and Whitewater, —on the Ohio (extending in some places 20 miles back) and on the Wabash and White river. Many small neighbourhoods have received an addition of from 20 to 40 families during the last summer.

When we entered this Territory there was but one Presbyterian clergyman in it;—Mr. Scott of Vincennes. He has valiantly maintained his post there, for six years past. He has three places of preaching: and although he has not been favored with an extensive revival; yet his labors have been blest to the edification of his congregations. His church consists of about 70 members. Between the forks of White river, there is also a Presbyterian congregation; in

which there are about 30 communicants :—and we have lately heard that a clergyman is now settled among them. In the State of Ohio we saw the Rev. William Robinson. He informed us, that he expected soon to remove to the Territory and establish himself at Madison on the Ohio. It is probable, then, that there are three Presbyterian clergymen now in the Territory. But what are they for the supply of so many thousands? They are obliged to provide principally for their own support, by keeping school through the week, or by manual labor. They have, therefore, very little time to itinerate. The settlements on the Miami and White-water, we did not visit; but were informed by Missionaries, who have occasionally laboured there, that they afford promising fields of usefulness. Probably congregations might be formed there. Places of preaching, where considerable numbers of people would assemble, might be established, with short intervals, from Lawrenceburgh, near the mouth of the Miami, to Jeffersonville, on the Falls of the Ohio. In the vicinity of the Falls, are two other flourishing little villages, Charlestown and New Albany. It is of high importance that the standard of the truth should be immediately planted here;—for these places, or some of them, must soon become rich and populous towns. At Charlestown, there is a small Presbyterian church. But it languishes for want of the bread and of the water of life. Leaving the river, and proceeding a little further west, we came to other flourishing settlements. Corydon is the present seat of government for the Territory. Salem, a county seat, has near it three other places where churches might be formed. These settlements are yet in their infancy. It is said, however, that they are able to support a minister. And yet there are people here, who, for five years past, have not seen the face of a Presbyterian clergyman. Their hearts have been grieved at the neglect of their brethren to send them any aid. While the Methodists have told them, You may as well join our society, for you never will see a preacher of your own denomination here. Many have complied with this advice—but some have remained steadfast. When they saw us, they shed tears of joy. In that part of the Territory that lies on the Wabash, there are settlements, both above and below Vincennes, that deserve the attention of missionary bodies, particularly those above, on Bussaron. An immense number of settlers have been crowding out on that frontier during the last season. We have now given a brief view of the principal settlements in the Indiana Territory. If one or two faithful Missionaries could be sent into it, to travel through it, and search it out—to collect congregations and organize churches—who can tell how much good might be done? They might become the fathers of the churches there. Thousands would rise up hereafter and call them blessed.

The ILLINOIS TERRITORY, when the last census was taken, contained 12,000 inhabitants. Its present population may be about 15,000. The hostilities of the neighbouring savages have prevented any very considerable increase. Until the last summer, titles of land could not be obtained in this Territory. But now Land Offices are opened—and some portions of the country are extremely fertile. It is probable, therefore, that settlers will now begin to flock in, especially if



the war should soon terminate. The principal settlements in the Territory, at present, are situated on the Ohio, and the Wabash, and on the Mississippi, and the Kaskaskias. The eastern settlements are considerably extensive, spreading 30 miles up the Wabash, and 40 down the Ohio. They include the U. S. Saline, where a considerable number of people are employed in manufacturing salt, to the amount of 3,600 bushels a week. Of this county, Shawanee-town is the seat of justice. It contains about 100 houses, situated on the Ohio, 12 miles below the entrance of the Wabash, and subject to be overflowed at high water. But it is continually deluged like most other towns in the Territories, by a far worse flood of impiety and iniquity. Yet even here a faithful missionary might hope to be extensively useful. The people heard us with fixed and solemn attention, when we addressed them. The western settlements in this Territory are separated from the eastern by a wilderness of 100 miles. They lie in a country highly interesting, considered as missionary ground. The American Bottom is an extensive tract of alluvial soil on the bank of the Mississippi, 80 miles in length, and about 5 in breadth. This land is endowed with a surprising and an exhaustless fertility. It is capable of supporting, and is doubtless destined to receive an immense population. The high lands back are also extremely fertile. Kaskaskias is the key to all this country: and must therefore become a place of much importance, although at present it does not greatly flourish. It contains between 80 and 100 families, two thirds French Catholics. The people of this place are very anxious to obtain a Presbyterian clergyman. Gov. Edwards assured us, that a preacher of popular talents would receive a salary of \$1000, per annum, for preaching a part of the time, and instructing a small school. By giving another portion of his services to the people of St. Genevieve he might obtain an addition of 2 or 300 dollars. Six miles from Kaskaskias there is an Associate Reformed congregation of 40 families. Besides this we did not hear of a single organized society of any denomination in the county, nor of an individual Baptist or Methodist preacher. The situation of the two upper counties is in this respect somewhat different. Baptist and Methodist preachers are considerably numerous; and a majority of the heads of families, as we were informed by Gov. Edwards and others, are professors of religion. A Methodist minister told us that these professors were almost all of them educated Presbyterians. And they would have been so still, said he, had they not been neglected by their eastern brethren. Now they are Baptists and Methodists. How many of them could be restored to the Presbyterian connexion by a prudent and pious missionary, it is impossible to say. In all this Territory there is not a single Presbyterian preacher. And that is not all: when we arrived there we learnt that very considerable districts had never before seen one. - Already have the interests of orthodoxy and of vital godliness suffered an irretrievable loss. And they must suffer more and more, until missionaries are employed and sent to erect the standard of the truth, and establish the institutions of the Gospel.

The MISSOURI TERRITORY is fast rising into importance, and is well worthy the attention of missionary societies. In 1810 it contained

little more than 20,000 souls. At present we have reason to believe, from information obtained from Gov. Clark, that this Territory has a population little short of 30,000. It has never been explored, as we could learn, by any person having its religious state and interests in view. Our remarks, therefore, except with respect to those parts visited by us, cannot be very particular. In St. Louis and its neighborhood, the call is extremely urgent for a clergyman. It contains about 2,000 inhabitants;—one third perhaps are Americans, the remainder French Catholics. The American families are many of them genteel and well informed; but very few of them religious. Yet they appear to be thoroughly convinced, by their own experience, of the indispensable necessity of religion to the welfare of society. When we told them that a missionary had been appointed to that station by the Connecticut Missionary Society, they received the information with joy. And they are anxiously expecting his arrival. The most respectable people in town assured us, that a young man of talents, piety, and *liberality* of mind, would receive an abundant support; 12 or 1400 dollars a year might be relied on by such a man; if he would teach a school and preach but a part of his time. The remainder might be devoted to the neighbouring settlements. When we consider the present situation of St. Louis, and the high probability that it will become a flourishing commercial town; we cannot but earnestly desire, that the person already appointed, or some other suitable one, may speedily be sent to occupy this important post. Situated just below the confluence of the Illinois, the Mississippi and the Missouri; no place in the Western country, New Orleans excepted, has greater natural advantages. No place, therefore, has higher importance, considered as a missionary station.\*

Next to St. Louis in point of importance, is St. Genevieve. It lies one mile from the Mississippi, including New Bourbon about two miles distant; it has a population of 1500. There are about 25 American families; the remainder French. A missionary visiting this place occasionally, would be well received, and would obtain a considerable part of his support. While a person acting in the double capacity of preacher and instructor of the Academy in that place, would receive a salary of \$1000 per annum. Respecting the religious state of the other towns and villages in the Territory, we have no definite information. It should speedily be inquired into by a missionary on the ground. There are also many American settlements throughout the country, that require to be sought out, and to have congregations organized, where they are capable of it. Among which are the following: The settlements in the neighborhood of the lead mines are very considerable. At Mine a Burton (40 miles west from St. Genevieve) there is a village of 20 families. When the people of that place heard that we were in the Territory, so anxious were they to obtain a Presbyterian preacher, that they circulated a paper, and immediately procured subscriptions to the amount of \$200 for a missionary who would visit that place occasionally. Mr. Austin, originally from New-England, sent us a pressing invitation to come and preach there. But

\* See Appendix, F.



that was impracticable, and their hopes were for the present disappointed. These settlements are certainly interesting in a missionary point of view. The annual produce of the mines, two years since, was 1,525,000lbs. of lead. The number of persons employed in digging, smelting, &c. is at present very great, and will doubtless increase with rapidity. On the Saline, 5 miles from St. Genevieve, is an American settlement of about 50 families; some are Presbyterians. At the Bois Brule bottom on the Mississippi, 15 miles below St. Genevieve, are about 30 American families. There is also a settlement on the Platen, and a large one of 150 or 200 families on the St. Francis. Toward the North West from St. Louis, very considerable settlements are scattered up the Mississippi, the Missouri, and their tributary streams, for near 200 miles. When we were in the Territory, we could not learn that any Presbyterian minister had ever before preached there; yet most of its settlements are frequently visited by Baptist and Methodist preachers. There was even a man of the New England sect of *Christians*\* preaching and distributing books in this and the adjacent Territory.

In addition to the above detailed account of these Territories, we have a few general remarks to offer, applicable to them all. The character of the settlers is such as to render it peculiarly important that missionaries should early be sent among them. Indeed, they can hardly be said to have a *character*; assembled as they are from every State in the Union, and originally from almost every nation in Europe. The majority, although by no means regardless of religion, have not yet embraced any fixed principles or sentiments respecting it. They are ready to receive any impressions which a public speaker may attempt to make. Hence every species of heretics in the country flock to the new settlements. Hence also the Baptist and Methodist denominations are exerting themselves to gain a footing in the Territories. If we do not come forward and occupy this promising field of usefulness, they will. Indeed they have already taken the precedence. Some portions of this country are pretty thoroughly supplied with their preachers. Why, then, it may be asked, should we not leave it wholly to them? We answer, the field is large enough for us all. Many of their preachers are exceedingly illiterate. And this circumstance, if some of the most respectable inhabitants may be credited, has been a very great injury to the cause of Christ in many places. Besides, there are many Presbyterian brethren, scattered throughout almost every settlement. And to supply them with the stated means of grace, so far as we are able, is a sacred duty incumbent upon us. We have already mentioned a number of places, in which an earnest desire was manifested to have missionaries sent among them. This was not the desire of a few individual Presbyterians merely; but of many of the officers in the civil government of the Territories, and of some of the most respectable citizens of various denominations. The three Governors and a number of the judges, in the respective Territories, expressed to us their feelings upon this subject. Gov. Edwards of Illinois has been for some time endeavor-

\* The sect of Elias Smith.

ouring to obtain a Presbyterian preacher there ;—and Gov. Posey of Indiana proposed himself to write to some missionary Society to obtain one for his neighbourhood. To be supported by the countenance and patronage of such men would be a vast advantage to a preacher. Are not the fields then white already to the harvest ? Would that all Christians at the East would lift up their eyes and behold. Could they but see what we have seen—thousands ready to perish, their eye-lids fast closed in spiritual slumber, and no one to awake them—Could they but see the sons and daughters of Jerusalem weeping for themselves and for their children ;—surely missionaries would no longer be wanting, nor funds for their support.

If missionaries could by any means be sent into these Territories, there are various other ways in which they could be extensively useful, besides their ordinary labours, in preaching and administering the ordinances of the Gospel. This country is almost wholly new ground. Many institutions that conduce to the benefit of Society, and to the advancement of religion, are not yet established. Much good might be done by exerting an influence in favour of schools, and of the education of children. An inhabitant of the Eastern States can have no adequate conception of the want of schools in this country. It is very common to find men of considerable property, whose children cannot read a word. Much good might also be done by a missionary, in promoting the establishment and success of Bible Societies, and of other moral and religious institutions. In our former communications, we have made you, in some measure, acquainted with the dreadful famine of the *written*, as well as *preached* word of God, which prevails in this country. We have also laid before you an account of our exertions and success in promoting the establishment of associations for the distribution of the Scriptures. Should these associations be organized, still they will need some fostering hand to support and render them efficient: otherwise many years will roll away before the sacred oracles will be found in every dwelling. The success with which we were favoured, altogether surpassing our most sanguine expectations, proves that the happiest consequences might be expected from vigorous and persevering exertions in promoting this grand object. Such missionaries should be well supplied with Bibles and Religious Tracts for gratuitous distribution. Undoubtedly they would be so by Societies in the Atlantic States. In this way their usefulness would be extended far beyond the sphere of their personal exertions. We are confident, that our present mission is rendered far more useful than it would otherwise be, by the Bibles and Tracts with which we are furnished. Our Bibles are of course beneficial. Our Tracts (chiefly of the collection published by the New England Tract Society,) have been received and read with eagerness. They have been handed from house to house ; and have been approved, so far as we can learn, by all denominations. Such publications are so scarce in this country, that attention is secured to them by that powerful principle—the love of novelty. Sectarian jealousies and even political prejudices against New England have promoted the circulation and perusal of our Tracts. *Can any good thing come out of Nazareth ? Come and see.*



Perhaps, dear Sir, we have already stepped beyond our proper limits. Our appropriate business is, to collect information, and state facts; not to draw conclusions, nor attempt to direct our fathers in the ministry, and missionary bodies, with respect to their duty. But we must ask your indulgence a little farther. From the view we have now given of the three Territories, it is apparent, that at least one missionary to each of them is indispensably requisite. If one or two more could by any means be obtained, there would be some peculiar advantages in the following distribution of them. The settlements in Indiana lie principally on the Eastern and on the Western sides of the Territory. A wilderness of about 100 miles intervenes. The same is the case in Illinois. The Eastern settlements in Indiana are sufficiently extensive to require the whole time of a missionary. While the Western settlements of this Territory and the Eastern of Illinois, that is the country on both sides of the Wabash, might for the present be supplied by the same preacher. The other portions of Illinois on the bank of the Mississippi, seem to demand a distinct labourer. And the Missouri Territory should have one, if not two more. Considering the importance of St. Louis, it seems highly desirable, that one faithful man should be posted there, to labour in that place and its immediate vicinity; while another might be advantageously employed at St. Genevieve, the Mines, and other settlements in the Territory.

It seems desirable that missionaries in this country should pay particular attention to the towns and villages. They are much more destitute of religious privileges than the back settlements. The Baptist and Methodist preachers of this country find but little encouragement to visit them. The inhabitants of the towns having been long freed from the restraints of religion, have become much more vitiated in their morals, than those of the country. The character of Shawanee-town we have mentioned, not as in this respect singular; but as a specimen of almost all of them. Yet in these places there are many friends of good order and religion, who would hold up the hands of a respectable and pious minister. In these places we behold the germs of future cities. The village, that now contains nothing but log cabins, will soon become the dwelling place of thousands. And those thousands may all be favourably affected by the early establishment of religious institutions there.

And now, dear Sir, we commend into the hands of your Society their brethren in the west. We have done what we could for them. We have endeavoured to represent their wretched condition. We have conveyed to your ears their earnest cries for aid. And surely, if there be any bowels and mercies, their cries will not be heard in vain. It is not the voice of strangers and foreigners. They are members of the same civil community with us. Many of them are fellow citizens with the saints and of the household of God. Some once enjoyed with delight the Sabbaths, and sermons, and sacraments of New England. And their hearts still retain the relish. Their eyes are constantly looking towards the East. Their prayers ascend daily, that God would incline the hearts of their brethren to remember them, and send them one to break to them the bread of life. But

the answer of their prayers is long deferred; and their heart often sickens within them. By sending us among them, you have shown that they are not indeed forgotten, and have inspired them with a cheering hope. Shall that hope be grievously disappointed?

Yours with affection and respect, &c.

## VI. *View of Kentucky and Tennessee.*

*On the Mississippi, above Natchez, Feb. 1, 1815.*

*Rev. and Dear Sir,*—The last communication we made to you, relative to the Mission on which we are engaged, was dated January 20th. We then gave you a view of the Territories, Indiana, Illinois and Missouri, contemplated as fields for Missionary labour. We left the Territories the latter part of November. The month of December we spent principally in Lexington, Frankfort and Louisville, *Ken.* As the state of morals and religion, in this portion of our country, was noted with some degree of particularity, in the *Correct View*, referred to in our last letter, we shall add but a few things.

The greater part of this State may be considered as a proper missionary field. Some of the counties, containing from 10 to 12,000 inhabitants, have not a Congregational or Presbyterian minister within their limits. In these counties, as in almost all parts of our western country, there are many Presbyterian families, and more or less who formerly belonged to churches of that order. They deeply lament the loss of privileges they once enjoyed; and would receive a pious, evangelical Missionary, as one who brought to them glad tidings of great joy.\*—A Missionary would no doubt be very useful, not only as a preacher of the gospel to the scattered lambs of the flock, but also in aiding the funds of the Bible Society of that State, and in supplying the destitute with the sacred Scriptures.—Religious Tracts might likewise be committed to his care for distribution. And it would be an object with him to inquire after pious young men, and encourage them to prepare for the ministry.†

The managers of the Kentucky Bible Society (as it is now called) have as yet had at their disposal but small resources. Their ability however, to forward the object for which they are associated, is increasing. They have contributed \$200, to assist the New York Bible Society, in printing an edition of the Bible in the French language. At the present time, we have reason to believe, the Bible is possessed by but comparatively few of the families in the State. Of the 600 Bibles committed to our care by the Bible Society of Mass. 100 were left in this State for distribution. Fifteen hundred Religious Tracts were distributed, a part by us, and a part were committed to the care of others to give out.

\* The Trustees of the Connecticut Missionary Society have lately received a communication from certain clergymen of respectability in Kentucky, earnestly requesting, that they would send on a Missionary, to be employed in that State. We believe the request will be granted, as soon as a proper character shall be found.

† There is a Female Charitable Society in Lexington, who support two young men in the Theological Seminary at Princeton.

From extracts of letters in our possession,\* it will appear, that the want of Bibles and Religious Tracts is very great in this State. Throughout the western country, the call is much more pressing than the religious public, in the older states, have been accustomed to suppose. Could the true state of the destitute be presented, funds, we are persuaded, to a much larger amount would be contributed, to extend to them more effectual relief. The state of Kentucky, according to the last census, had a population of more than 400,000 souls. *Thirty thousand* Bibles are probably wanted to supply all the destitute families. There are about 80,000 people of colour, principally slaves, within the limits of the State. It is very rare that a Bible can be found in the possession of any of them, though many of them can read; and were they possessed of it, many more would soon learn. One of the managers of the Bible Society informed us, that he had given a few Bibles to these people; and that they had received them with tears of joy. They invoked the blessing of God, on those, who furnished the Bibles for distribution, and on the distributors. They said they valued them more than all things else of which they were possessed. Have not these blacks peculiar claims upon us? If their cries for the Word of Life do not enter into our ears; still they will into the ears of that God, who hears the ravens when they cry; and he may visit us in judgment for neglecting them.

The advocates for infidel principles, in this part of our country, are much less bold, and much less active, in propagating their sentiments, than they were a few years ago. Publications, calculated to give currency to their tenets, we were led to believe, are generally neglected. The present seems to be a favourable time, to attempt religious charitable exertions among the people.

The formation of a Foreign Missionary Society, among the Baptists in an important part of the State, has had an evident tendency, not only to render less frequent the bickering and debate among those of that order; but has likewise been the means of removing many, to say the least, unkind prejudices, which before were felt toward other denominations. This spirit of Christian charity appears to be increasing.

At Lexington there is building a second Presbyterian church. The prospect is, that a respectable congregation will soon be collected, under the care of the Rev. Mr. M'Chord. At Frankfort, the seat of government for the State, a handsome church has been erected, and nearly completed. Those attached to the Presbyterian connexion, did not know whom they could obtain to settle with them. At Louisville, during our stay, a number of the citizens gave an invitation to the Rev. Gideon Blackburn to settle with them. They engaged to secure to him one thousand dollars a year, for his services a part of the time. When not occupied in that place, he would be at liberty to supply other vacant congregations in the vicinity. A committee was chosen, to make arrangements for building a Presbyterian church. A disposition was manifested by a number of gentlemen of the place, to aid the object by their liberal donations. We have since been informed, that Mr. Blackburn will not comply with their request. The

\* See Appendix, G.



place we conclude is vacant. Both Frankfort and Louisville are very important stations. It is much to be desired, that men of piety and talents might soon be introduced into them. A very happy influence would doubtless be exerted by them on the vacant country around.

As we did not visit TENNESSEE, we have little to say concerning its present state. Both East and West Tennessee present extensive Missionary fields. By an estimate made about two years ago, it appears, that there were twenty five counties in the State, containing nearly 150,000 inhabitants, *without a Presbyterian minister in either of them.\** The vices, common in our western country, prevail in this State,—intemperance—profanity—Sabbath breaking—gambling, &c.

More than two years since, there was a prospect, that a Bible Society would be formed in West Tennessee. Certain circumstances had, however, prevented its organization. When we heard last from Nashville, the object was still kept in view; and the contemplated Society will no doubt eventually succeed. The want of Bibles and other religious books in this State, is probably as great as in Kentucky. A respectable clergyman says—"Perhaps one fourth of our population has not a Bible." According to this estimate, which we think is too favourable, *more than ten thousand* Bibles are wanted, in order to give a copy to each destitute family.

Yours affectionately, &c.

## VII. *View of the country from the falls of the Ohio to Natchez.*

*Natchez, Mississippi Ter. Feb. 6, 1815.*

*Dear Sir,*—There are no very considerable villages, between this place and the falls of the Ohio, a distance of more than twelve hundred miles. The banks of the Ohio and Mississippi are but partially settled. In descending these rivers, we have passed but one settlement, in which the word and ordinances of the gospel are statedly administered, by a Presbyterian clergyman. Baptist and Methodist preachers are to be met with occasionally. The *former*, in many instances, do not inculcate upon their hearers the importance of observing the Sabbath day as holy time. Neither do they enjoin upon parents the duty of religiously educating their children. The belief of the *latter* is well known. The religious sentiments of the inhabitants are very incorrect; and great stupidity, as it respects a concern for the salvation of the soul, appears generally to prevail. A reason, which answers in part for this inattention is obvious, *the people perish for lack of knowledge.*

Not only are the inhabitants destitute in a great measure of the word preached in its simplicity and purity, but it is a fact much to be lamented, that but comparatively few families are supplied with the Bible. Very many, who desire to possess such a treasure, know not how to obtain it. Others there are, who would receive the Bible as a gift, and return their thanks for it; who, unless supplied in this way, would probably spend their lives without reading a chapter, or scarcely knowing that there is such a book extant. It would be a

\* See Appendix, H.

labour indeed, to ascertain precisely the number of Bibles wanted in a State or Territory, that every destitute family might be supplied. We can assert with safety, that but comparatively few are possessed of them.

At the mouth of the Cumberland river, there is a settlement of ten or twelve families. A person, who had resided there a number of years, observed, that very few if any of the families were supplied with the sacred Scriptures. A man, who had lived on the west bank of the Mississippi, some distance below the mouth of the Ohio, stated, that there were twelve or fourteen families settled near him; and it was his opinion, that there was not a Bible in any of their houses.—This settlement is composed principally of emigrants from the States. With respect to other religious books, but few can be found in the possession of the inhabitants. And a part of those are better calculated to disseminate error than the truth.

The country generally from the falls of the Ohio to Natchez is thinly settled. This circumstance renders it inconvenient for the people to support schools. And it is not unfrequently the case, that they know not the value of such institutions, even where they have ability to support them. The education of children therefore, is very much neglected; the few Spanish and French inhabitants, who reside on either bank of the Mississippi, are, if possible, more destitute of religious instruction than the Americans.

Perhaps the best means of giving religious instruction to the people in this district of country, is the distribution of Bibles and Religious Tracts. These might be committed to the care of certain gentlemen, who would make a judicious distribution of them; and who occasionally descend the Ohio and the Mississippi rivers to New Orleans. When we went on board the boat at the falls of the Ohio, we took with us a quantity of English Bibles, French Testaments, and Religious Tracts. A part of each was distributed to the destitute poor on the banks, as we passed down. We had many applications for the sacred Scriptures, with which we could not comply. Some of the people asserted, that they never had an opportunity to purchase the Bible at any price; though they had been long anxious to obtain it. Others were evidently too poor to furnish themselves without much inconvenience. The Bible was received by many, to whom it was presented, with an eagerness, which induced us to believe, that it would prove “a lamp to their feet, and a light to their path.”

Before we left the falls, we received a box of 500 French Testaments. More than 250 copies, we directed to the care of Stephen Hempsted, St. Louis. Seventy five copies were sent to the care of the Rev. Mr. Scott of Vincennes. A number of copies were directed to a friend at Gallipolis, Ohio; and a few to Mr. Dufour, of Vevay, a French Swiss settlement in the Indiana Territory. We wrote to the gentlemen, to whom the Testaments were sent, stating from whence they came, and the manner in which they were to be distributed: requesting them to inform us by letter of the manner in which the Testaments were received.\* At New Madrid, we ascertained

\* See Appendix, I.



that there are between forty and fifty French families in that place. We were informed, that generally more or less in every family could read. As far as we could learn, none of them were supplied either with the Bible or Testament. We left a number of Testaments for distribution. There was a French school in the village, and the prospect was, that the Testaments would be introduced into it. We left a number of copies for another settlement, some miles below New Madrid on the bank of the river. We directed a supply to be sent to Ozark, a French village, containing between forty and fifty families, situated on the bank of the Arkansas river, some distance above its mouth. Without doubt much good will be effected by the circulation of the Testaments among the people. In addition to the moral and religious instruction, which we may reasonably expect they will derive from the sacred volume, numbers will be induced to learn to read, by means of this seasonable supply. The Religious Tracts were thankfully received. A more liberal distribution of them, we have reason to believe, would be attended with the happiest effects.

P. S. Feb. 11. Dear Sir, we arrived here on the 6th inst. in good health and spirits. The Lord is pleased to deal very graciously with us. We were for some time apprehensive, that the disturbed state of this country might embarrass us, in attending to the duties of our mission. But General Jackson has defeated and repulsed the British. They are still, however, hovering about the coast, and seem to meditate another attack—at what point is altogether uncertain. But we hope we shall be permitted to attend to the business of our Master's kingdom without molestation. On our arrival, we found the French Testaments consigned to this place had not been received. Mr. Mills therefore proceeded immediately to New Orleans, to learn if any had arrived there, that we might commence the distribution of them. May the Lord prepare the hearts of the French to receive them.

#### VIII. *View of the Mississippi Territory.*

*New Orleans, March 13, 1815.*

*Reverend and Respected Friend,*—We now proceed to give a brief account of the religious state of the Mississippi Territory. It affords a very interesting field for missionary labour. With a population of about 45,000, it has only four Presbyterian clergymen,—who divide their labours among ten congregations. They seem to be men of an excellent spirit. The Baptist denomination have in this Territory twenty nine churches; which are supplied by sixteen ordained and five licensed preachers. The number of persons in their communion is more than a thousand. The Methodist society has ten or twelve itinerant preachers in the Territory; and about a thousand members.

The city of Natchez is perhaps as important a station for a missionary, as any in the western or southern country. It contains about 2,500 inhabitants. It has an old Roman Catholic chapel, almost in ruins, a Methodist, and a new Presbyterian church. Some of the most respectable inhabitants are very desirous to obtain a Presbyte-

rian preacher. In erecting the church the Trustees have exhausted their resources;—and there is reason to fear, that it will stand unoccupied; or that it will be diverted from its original design, and fall into the hands of men unfriendly to the truth. Present prospects in that place are hopeful. When Mr. Smith preached there the audiences were large and solemn. The Trustees of the church proposed to address themselves to your Society; and to request you to send them a missionary.\* They said they would become responsible for his salary; and if he should be a man of popular talents and of piety, they presumed he would be immediately settled. A suitable person sent to this place would supply this church, would promote the interests of the Bible Society, which now languishes for want of such a patron, would become a bond of union to the scattered Presbyterian churches and ministers in the Territory, and would probably be the means of bringing in many more missionaries and ministers.

Other portions of this Territory might be pointed out, that afford promising fields for missionary labour. The south-western part of it, in particular, deserves immediate attention. The settlements in this quarter are very considerable. At Pinckneyville, on the Bayou Sara, a number of respectable gentlemen are very desirous to obtain a Presbyterian preacher. They think of erecting a church. And it is thought, that they would immediately afford a clergyman an adequate support. But they have no means of obtaining one; and will probably remain for years unsupplied; unless some one is sent to them from the Atlantic States.

The whole of this Territory is exceedingly destitute of the sacred Scriptures. Very few Bibles have ever been distributed in it. There is indeed at Natchez a pious gentleman who is a bookseller, and keeps Bibles on hand for sale. But many of the people live at a considerable distance from Natchez:—and very many of them are too poor, or too indifferent to religion to purchase. Indeed some are even ashamed to buy a Bible. When they ask for one at the bookstore, they often think it necessary to frame some frivolous apology for their conduct. The degraded Africans, although there are many individuals among them that can read, are almost without exception destitute of Bibles. The number of slaves in this Territory is about 20,000. And the Bible is almost the only book, that can be circulated among them without offence to their masters. We found on the bank of the Mississippi above Natchez, a slave, who seemed to love religion, and often recommended it to his comrades. Yet he had no Bible. We gave him one, and he received it with strong expressions of joy and gratitude. In many other parts of the Territory, there were persons who were very anxious to obtain the Scriptures. We could only refer them to the Mississippi Bible Society, for a supply.

This institution was established more than two years since, when Messrs. Schermerhorn and Mills visited Natchez. It came into existence under favourable auspices. His Excellency Governor Holmes

\* This request has been received; and in consequence of it, the committee of the Society have determined to send Mr. Smith immediately into that portion of the country.



subscribed forty dollars towards its funds, and was elected President. Its subscriptions amounted to three hundred dollars. But ever since its first formation, it has languished for want of some active friend to attend to its concerns. Such a friend this Society would find, in a faithful missionary stationed at Natchez. The Managers have indeed distributed one hundred Bibles, presented to them by the New York Bible Society, and one hundred and twenty-five, forwarded by us, from the Mass. Bible Society. They have likewise prepared and circulated an interesting Report, calculated to arouse the attention of the public. But when we were there, they had made no very considerable collections of money; they had purchased no Bibles. *Five thousand* copies of the Scriptures, we believe, would not more than supply the destitute. Unless therefore some more efficient means are used to enlighten that benighted portion of our country, the day of glory will dawn upon the rest of the world, long before its darkness will be dispelled.

### IX. *View of Louisiana.*

*New Orleans, April 6, 1815.*

*Dear Sir,*—The State of Louisiana, having lately become an integral part of the Union, deserves the attention of the public. It has imperious claim on the attention particularly of the religious public. The finger of Providence seems to be pointing this way. Recent events in this quarter at once arrest our attention and elevate our hopes. We refer to the late wonderful deliverance of this country from an invading foe; and to the subsequent distribution of a number of English Bibles and French Testaments. Perhaps there was, in the wisdom of divine Providence, a more intimate connexion between these events, than is obvious to the world. Even the most heedless and stupid of the inhabitants cannot but recognise the hand of God in the salvation of their country.—And perhaps they were thereby rendered more willing to give a favourable reception to the word of that God, who had so lately appeared for them in an hour of peril and distress.

In 1810 Louisiana contained 76,556 inhabitants; 34,660 of whom were slaves. Since that time its population is doubtless considerably increased: but to what amount, we are not able to say. The principal settlements, out of New Orleans, are the following. Those on the Mississippi, extending thirty miles below New Orleans, and above to the northernmost boundary of the State, are almost wholly occupied by Frenchmen, Acadians and Germans, who speak the French language. The settlements in the counties of Attakapas and Opelousas are very considerable; and have a mixture of French and American inhabitants. Those on the Red River are chiefly inhabited by Americans.—There are in this State two Methodist circuits; but there is no Baptist preacher, as we could ascertain; and out of New Orleans, no Presbyterian minister. A very large portion of the State has never, as we could learn, been visited by a Presbyterian preacher. Many of the American inhabitants were originally Presbyterians—and very many would rejoice to see a respectable missionary among them. It is therefore of immense importance, that some one should



be sent to explore the country and learn its moral and religious state; and introduce, as far as possible, the institutions of the gospel. Such a man might not only be useful to the Americans; he might exert a very salutary influence on the French also. He would doubtless promote the farther distribution of the French Scriptures. Religious Tracts, in that language, might be very soon circulated among the people. And a prudent and diligent use of such means, we have reason to hope, would result in the happiest consequences.

In West Florida, the attention of some of the inhabitants was not long since called to the subject of religion. Many of them solicit for Bibles, whenever there is a prospect that they can be supplied, which is very rare. There are some American families, in this part of our country, *who never saw a Bible, nor heard of Jesus Christ*. There are some hopefully pious persons, who cannot obtain a Bible or Testament. These facts were given us by a religious teacher, who had been among the people of whom he spoke.

New Orleans would no doubt be the principal station of a Missionary sent into this State. It therefore deserves a description. When the census was taken it contained 24,552 inhabitants. At present it contains probably 30,000, as many as 12,000 of whom are blacks. And whether we consider its population, or its commerce, it ranks among the most important cities in the Union. More than half the white inhabitants are Frenchmen:—the remainder are Americans, from almost all the States;—and a few foreigners. Until lately the Romish religion prevailed to the exclusion of every other. But for some years past the city has been occasionally visited, by protestant preachers of different denominations. Mr. Chase of the Episcopal church was in the city three or four years, and established an Episcopal congregation. Mr. Hull, originally from Scotland, supplies this congregation at the present time. The only protestant place of worship in the city,\* is an upper room in a building erected and owned by Mr. Paulding, a pious Baptist. This gentleman has devoted this room to the interests of evangelical religion. The state of public morals is extremely deplorable. Sabbath-breaking, profanity and intemperance prevail to a fearful extent. Yet there are in the city many respectable families, who are the friends of good order and morality. And there are some pious persons, who sigh daily for the abominations committed there. All these would hold up the hands of a faithful minister, as Aaron and Hur did the hands of Moses:—and it may be, that the hosts of Israel, though few and scattered, through the blessing of God, would prevail.

The Louisiana Bible Society was established at New Orleans, more than two years since, when Messrs. Schermerhorn and Mills visited this city. Already has this Society, although its internal resources have been small, done much to promote the interests of religion, in this State. It has aided in distributing 300 English Bibles,

\* “ *New Orleans, Aug. 1.*—On Thursday last, the 27th ult. the corner stone of a Protestant Church was laid in this city. We hope that piety and morals will flourish under the benign influence of the Great Author of all good; that the people will acknowledge the great and important truth, that ‘*It is righteousness alone that exalteth a nation.*’” (N. Eng. Palladium.)

the donation of the New York and Mass. Bible Societies,—and it has given out near 3,000 French New Testaments.\* But still this Society needs the fostering care and the active services of some missionary man. It is a fact that ought not to be forgotten, that so lately as last March, *a Bible in any language could not be found, for sale or to be given away, in New Orleans.* And yet eight thousand Bibles would not supply the destitute in this State.

Our appeal is to the christian public. What shall be done? Shall we leave one of our fairest cities to be completely overwhelmed with vice and folly? The dreaded inundation of the Mississippi would not be half so ruinous. Now by divine assistance, an effectual barrier may be opposed to the flood of iniquity. And is the liberality of the christian community exhausted? Have you no Bibles to give: no missionaries to send? Are there no men of apostolic spirit, who desire not “another man’s line of things made ready to their hands?” Then is the case of this city wretched and hopeless indeed.—But surely the cry of some of its citizens must be heard. It is earnest and importunate. It is continually sounding in our ears—Send us some one to break to us the bread of life.

Your affectionate friends and fellow servants in the gospel.

*X. Communication, relative to the distribution of English Bibles: from Mr. Mills.*

*New Orleans, April 18, 1815.*

*Dear Sir,*—You will recollect that Mr. Smith and myself arrived at Natchez on the sixth of February. He remained some weeks in that place, and the adjacent country, labouring to strengthen the hands of the righteous few.

I came on to this place on the tenth of February. I brought with me one hundred and fifty English Bibles. One of the managers of the Louisiana Bible Society had on hand about forty more. Near two hundred Bibles were ready for distribution when I arrived in the city.

Some circumstances, attending the distribution of these Bibles, may be interesting to the Trustees of your Society.—The principal facts, which I shall present, are taken from my journal.

*Feb. 10.* This morning I called upon Esq. Hennen; and concluded, at his request, to take lodgings with him for the present. I called in company with Mr. H. at the public prison; there are three hundred English soldiers in the prison. A number of Bibles had some time since been distributed among them, by one of the managers of the Society. We found many of them reading, with great attention and seriousness, the copies which had been furnished them. We gave them some additional supply. They received the Bibles with evident expressions of joy and gratitude. We distributed among them likewise a number of Religious Tracts and Sermons. They returned many thanks for them. More or less of the soldiers are, it is

\* For the particulars, we refer you to the succeeding communications, and to the Report of the Louisiana Bible Society. See Appendix, K.



said, apparently pious men. They informed us, that many of them were furnished with Bibles or Testaments, but left them on board the fleet. In the course of the same day, we called upon Dr. Dow. He informed us, that he had furnished some of the prisoners with a number of Watts's Psalms, and some other religious books.

The succeeding day, I called at the United States Hospital, in company with Esq. Nicholson. There are three hundred men sick and wounded, in the Hospital;—one hundred and eighty are English prisoners. Upon examining the several wards, we found that some of the prisoners had brought their Bibles from the fleet; but this was rarely the case. A number of the sick and wounded, both English and Americans, expressed an earnest desire to be possessed of the sacred Scriptures.—Called at the Navy Hospital, containing about forty sick. There was not a Bible among them, as we could learn; but more or less will thankfully receive them. We called at three different places, where a part of the sick soldiers, belonging to the Kentucky detachment are quartered. The whole number of sick at these houses is one hundred and twenty. Many of them received the information with great satisfaction, when informed that some of them could be furnished with Bibles. This was manifest, from their countenances, and from the numerous applications, which were made for this blessed book. In one of the houses, we found a number of the sick lying on the floor. One was reading from a New Testament to those around him.—They had not a Bible in the house.

On the 12th, In the morning, I called with a friend at the Charity Hospital. There are forty sick soldiers at this Hospital, belonging to the Tennessee troops. They had not a copy of the sacred Scriptures. A number were very pressing in their solicitations, that we would supply them. We observed to them, that they would probably soon leave the Hospital for Tennessee; and as they expected to travel on foot eight hundred or a thousand miles, they could not carry their Bibles with them, should they be supplied. Some of them answered at once, that they would leave some other articles, rather than their Bibles. Upon our return, we sent a number of Bibles to the hospital. We called at three different places, which we visited yesterday, occupied by the sick belonging to the Kentucky detachment; and distributed among them seventeen Bibles. They were thankfully received. The minds of many of the sick appear to be solemnly affected. We hope there are some godly persons among them. We explained to them the object of the Bible Society; and charged those who received copies of the Bible, to make a good use of them.

13th. We sent a number of Bibles to a fourth house occupied by about forty sick Kentucky soldiers; and received many thanks for them. Visited a house occupied by the sick troops from Tennessee; there were one hundred sick at this house, but not a Bible among them all. We left one in each room. Visited the United States Hospital, and distributed thirty Bibles among the destitute. Many applications were made for the sacred Scriptures, with which we could not comply. It is sickly at the present time. Since the 8th of January, a great

mortality has prevailed. Twenty and even thirty of our soldiers have died in a day.

15th. I have ascertained that there are a considerable number of the troops belonging to the militia of this State, who are sick in hospitals, on the opposite side of the river. It is the impression of many, who go to the hospitals, that they shall die in them. This impression perhaps hastens their dissolution in some instances.

16th. We visited a hospital occupied by the Tennessee troops. One hundred are sick at this place. They had no Bibles in the house. Found a few leaves of the Old Testament in the possession of one of the soldiers. Distributed among them fourteen Bibles. They were very thankfully received.

17th. To day there was a meeting of the managers of the Bible Society. They voted their thanks to the societies that had generously aided them by donations in Bibles. Visited one of the hospitals, prayed with and addressed the sick in two of the wards. A sick man from Tennessee appeared to be much exercised in his mind. He seemed conscious of his ruined state by nature, and of the necessity of his exercising repentance toward God, and faith in the Lord Jesus Christ, in order to obtain the salvation of his soul. The sick appeared much gratified by the attention paid them.

18th. I visited to day, in company with Mr. N. one of the hospitals, at which we had previously called, and in which we had left a few copies of the Bible. Some of the men had died since our first visit to them; and others had so far recovered as to be able to leave the house; and their places had been supplied by the sick, brought in from the camp. We found a number of the rooms containing eight or ten sick, without a copy of the sacred Scriptures. Supplied one copy to each room, and received many thanks.

22nd. I crossed the River to day, and visited the sick soldiers in the barracks. In two rooms, there were near one hundred sick. It is truly affecting to visit these abodes of disease and death. The sick have not generally beds or mattresses. With medical aid, they are tolerably well furnished; still no doubt many of them suffer much, for the want of proper attendance. In some instances, when I have been addressing the sick in one room; I could hear those in the room adjacent, crying out with great earnestness—Lord, have mercy on us:—Jesus Christ, have mercy on us. I informed those I visited that there were some Bibles on hand to be given to the sick and the destitute. There were many applications for them. During my stay at the barracks I was at six or eight of the rooms. There was not a Bible to be found in any of them. I have found unusual freedom, in speaking to the sick and the dying in the hospitals. They almost uniformly give very strict attention to what is said; and their tears witness for them that they do not remain unaffected. God only knows, how lasting their serious impressions may be. But from what I have seen and heard in the hospitals, I am inclined to believe, that some of the sufferers have been born again, even on the threshold of the grave. Many of the troops, after their arrival in the vicinity of this place, were subjected to great fatigue while defending the lines. Many of them were standing or lying, for some successive days and nights, in



the low marshy ground where the water was near a foot deep. The weather some of the time was so cold, as to freeze ice a quarter of an inch in thickness.—Some of the soldiers at this time were but poorly clothed—three or four physicians from Kentucky and Tennessee have died but a short time since.

23d. This morning more than four hundred English prisoners left this place. They went on board the steam boat and two sloops which were to carry them to the fleet, or the proper vessel prepared to receive them lying off the mouth of the river.

After their departure, I called at the prison, and obtained leave of the keeper, to examine the rooms, which had been vacated by the prisoners, in order to ascertain whether any of the Bibles we had distributed were remaining in them. But not a Bible had been left, nor the remnant of a Religious Tract. The Prisoners had retained them all. The servant informed me that he saw them packing them up in their knapsacks, a little time previous to their departure.

From the manner in which the prisoners received the Bibles, and from the care with which they preserved them, we have reason to believe, they will be very serviceable to many of them.

25th. This morning I crossed the river to visit the sick soldiers in the barracks, now converted into hospitals. There are three hundred and sixty in the barracks. Some of them are dangerously ill. Five or six died the last night. I went into a number of the rooms, containing each from thirty to forty sick. In one room at which I called, there was a corpse lying on the floor, partially wrapped in a blanket. One person appeared to be in the agonies of death, apparently insensible to every thing around him. Others were groaning and calling for assistance. A number came in from the adjacent rooms. I addressed those present and prayed with them, they were attentive and solemn. In five of the rooms I left ten Bibles. Many of them appeared in some measure rightly to estimate the precious book.—The gratitude they manifested, upon the reception of the Bibles, was an ample reward for the exposure and labour attendant on furnishing them. Previous to this distribution, there was not a single copy of the Bible to be found, as I could learn, among near four hundred men in the barracks. After leaving the sick now referred to, I passed a number of additional rooms, containing sick soldiers. Near one of the rooms I observed three dead bodies, wrapped in blankets. The deceased died in the same room during the last night. But few of the dead I believe are buried in coffins. Before I left the barracks, I became acquainted with Gen. Morgan, who has the command of the militia of this State.—I saw likewise Dr. G. and Dr. R. who are the two principal physicians in this department. They sent two men with me to obtain an additional number of Bibles, for those rooms which as yet remained unsupplied. I sent back by them twenty-four; making in the whole thirty-four distributed in the barracks.

I lately visited the camp, occupied by the Kentucky detachment. Gen. Thomas informed me, that out of about 2,000 men belonging to this detachment, there were at the present time 800 on the sick list. The Kentucky troops are not supplied with even a single chaplain,

while there are four attached to the troops from the State of Tennessee. I have ascertained that there are three or four houses near the camp (which is three miles below the city,) containing sick soldiers, which have as yet received no supply of Bibles. The officers are I believe uniformly attentive to the sick belonging to their several detachments.

27th. This morning I crossed the river to visit the sick in the barracks. Dr. G. introduced me to one of the sick under his care. He wished me to converse with him. The sick man professed to hope, that he was made a subject of the renewing grace of God about three years since. He readily acknowledged his lost and ruined state by nature, and professed his confidence in Jesus Christ, as the great atoning sacrifice. He remarked that he had no fears of death. He said he felt happy to be in the hands of a good and merciful God, and was willing to be at his disposal. He professed the fullest confidence in the rectitude of the divine government, and would endeavour to trust in the Lord. He added that he had an aged and infirm mother, who looked to him for support and consolation; and if it should please heaven, he could wish to recover, in hopes of relieving her sorrows, as she descended into the vale of years. After conversing with the sick man, I addressed those present. A number came in from the adjoining rooms. We sang and closed with prayer. The season was a very solemn one,—many were in tears.

March 1st. To day I crossed the river to visit the sick. During my stay, preached to more than 200 of the soldiers, who were able to assemble. The meeting was a solemn and interesting one. Dr. G. and Dr. R. expressed their thanks for the attention paid to those under their care. They wished to have their thanks presented to the managers of the Bible Societies, who had furnished them with the sacred Scriptures.

One of the chaplains belonging to the Tennessee detachment, informed me lately, that most of the intemperate men from that State had died since they came here; his expression was, The hard drinkers are nearly all gone.

5th. To day I visited one of the hospitals. The soldiers had so far recovered from their sickness, as to be able to join their fellows in the camp.

The hospital is now principally occupied, by the needy and the sick from the city. The soldiers who have left the hospital have taken their Bibles with them, and there are a number of needy people in it, without any supply.

7th. I called to day at one of the houses occupied by the Kentucky sick soldiers. Some of them have been a long time sick, but appear to be recovering. Numbers are still dangerously ill; they lie around the floor in all directions—some groaning and some praying;—they however gave very strict and solemn attention, while I addressed them and prayed with them. It was the first serious address and prayer, that numbers of them had heard since they left home, and perhaps for years.—When I was about leaving the room, one of the men, as he lay on the floor, reached out his hand and grasping mine, exclaimed, “God bless you—God bless you.” I entered into

conversation with him; and ascertained, that for some time past he had entertained a hope that he had been born again. After conversing with him freely, I left him with a request to examine himself as in the presence of the heart-searching God, who could not be deceived and would not be mocked. What will be the result of exertions to relieve the wretched in these abodes of misery—these cages of despair, God only knows. He hath the hearts of all men in his hands, and here our hopes rest.

10th. To day, in company with Mr. Smith, I called at one of the hospitals, and made some inquiries respecting the Bibles, which had been left there some time since. There were two rooms containing the sick; only one Bible was remaining in each.

11th. This morning I rode down to the Kentucky camp. The Generals, Adair and Thomas, accompanied me. I had made a previous appointment to preach at the camp at ten o'clock, A. M. The notice had been given to the soldiers, and arrangements made. The place for preaching was in the open field. A platform was prepared for the speaker to stand on, raised six or eight feet from the ground. A large congregation was collected in a short time. As many as eight hundred or a thousand soldiers were present. They behaved with great propriety during the service—were solemn and attentive.

From the preceding account you will perceive, that we have reason to believe, the circulation of the Bibles among the suffering soldiers, was blessed to the spiritual benefit of many. We sincerely regret that there was not a greater quantity of Bibles at the disposal of the managers of the Bible Society. When the militia of this State were discharged, many of them called for Bibles to carry home with them. They came eight or ten in a company. These poor men, who had been jeopardizing their lives, on the high places of the field, in the defence of their country—whose health, in many instances, had been destroyed by the fatigues they endured—and some of whom were doubtless destined to fall by the way on their return to their homes,—requested that they might be furnished with Bibles. We informed them, that not a copy could be obtained. The deep regret, which they manifested on receiving this information, convinced us that they were sincere, well-meaning petitioners, and excited in our breasts emotions not to be described. But with an aching heart we sent them empty away, as we had done many of their fellows, who had previously applied.

We earnestly hope, that some more efficient means will be soon entered upon, which will meet the necessities of the destitute poor in this part of our country.

Yours affectionately, &c.

# *XI. Communication, relative to the distribution of French Testaments, from Mr. Mills.*

*Philadelphia, June 6, 1815.*

*Dear Sir,*—The facts stated in this paper were contained in the report we made to the Philadelphia Bible Society. They give a partial view of the manner in which the French Testaments were received by the Roman Catholics in New Orleans, and its vicinity.



As has already been stated, I reached that place on the tenth of February. I soon ascertained that the 3000 copies of the Testament, directed to the care of the managers of the Louisiana Bible Society, had been received. But none of them had at that time been offered to the people. A few copies were given out on the day I arrived in the place. The succeeding day an additional number was distributed.

The day following, February twelfth, the number of the destitute, who made application for a supply, very much increased. From nine o'clock A. M. to one P. M. the door of the distributor was thronged with from fifty to one hundred persons. Those who applied were of all ages and of all colours. They were literally clamorous, in their solicitations for the sacred book. For some successive days the applicants became still more numerous. In a week after the distribution of the Testaments commenced, one thousand copies were given out. Some of those who requested a supply came prepared to purchase them. They remarked to the distributor that they must have a supply by some means. The Principal of the College, and a number of the instructors of the public schools in the city, presented written statements, containing a list of the scholars, under their care, who would make a profitable use of the Testaments, could the charity be extended to them. These statements were respectfully addressed to the distributor, with a request that as many of the scholars might be supplied, as was consistent with the views of the managers of the Society. Their solicitations were in most cases complied with.

Père Antonio, a leading character in the Roman Catholic church, in the city, very readily aided in the circulation of the Testaments among his people. Some more than two years ago, the Rev. Father engaged to assist in the distribution of French Bibles and Testaments. Soon after I arrived in the city I called upon him, in company with Mr. Hennen. We informed him that the Testaments had been received from the managers of the Philadelphia Bible Society; and presented him with a number of copies. He expressed great satisfaction, and repeatedly invoked the blessing of God on the donors. He observed that God would certainly bless the generous, pious men, who had exerted themselves to give to the destitute his holy word. He expressed his desire to obtain an additional number of copies, and engaged that he would make the most judicious distribution of them in his power. He remarked that he would give them to those persons, who would be sure to read them through.

After our visit to Antonio, his attendant called for two or three copies of the Testament. The man who attends at the cathedral was anxious to receive one. His choir of singers likewise requested a supply.

Soon after the distribution of the Testaments commenced, Mr. Hennen called upon Mr. Du Bourg, the administrator of the Bishopric, and informed him that the Testaments, printed by the managers of the Philadelphia Bible Society, had been received; and that some copies had been given to the people. The Bishop observed, that he had been made acquainted with the circumstance by some of his people, who had called upon him to ascertain, whether he would advise



them to receive the Testaments. He added, that as they were not of the version authorized by the Catholic church, he could not aid in the distribution of them. When the distribution of the Testaments in the Convent was suggested, the Bishop remarked, that the parents of the children who received instruction at that place, were at liberty to furnish them if they thought best. I had myself an interview with the Bishop; during our conversation, he expressed to me his regret that the Roman Catholic version of the Testament, printed in Boston in 1810, had not been followed, rather than the version printed by the British and Foreign Bible Society. He observed however, that he should prefer to have the present version of the Testament in the possession of the people, rather than have them remain entirely ignorant of the sacred Scriptures. I here state one or two incidents which occurred, as related by the Bishop, connected with the circulation of the Testaments.—A poor woman of his flock called on him, and handing him one of the Testaments—apparently with great anxiety, addressed him in the following manner: Good Father, what book is this? The Bishop looking at it replied, Why, my child, it is the history of the Evangelists—it is the Gospel. I know that, replied the woman; but is it a book you would recommend to your people? Said the Bishop, It is a Protestant version; it is as Calvin would have translated it. Good Father, replied the woman, keep the book, keep the book! My child, answered the Bishop, you may retain the book, if you please. Read it with care; and should you find any thing contrary to the Catholic faith, you will bear in mind that it is a Protestant version.

Miss J. one of the Nuns, called upon the Bishop somewhat agitated. She had been reading the Testament. Her mind was perplexed by the expression, in the summary of the first chapter of the First Epistle of St. John: “Et la confession de nos péchés à Dieu;” and *the confession of our sins to God*. She had been taught that the confession of our sins was to be made to the priest; or rather to God, as the Roman Catholics say, through or by the priest. She inquired what could be intended by the expression, *confession of our sins to God*. He informed her that the translation was a Protestant one, and that the expression she referred to was prefixed to the chapter by the translator. The Bishop remarked to me that he thought it not proper, that any explanations of the contents of the chapters should be prefixed to either Bibles or Testaments, designed for circulation among the Roman Catholics.

As early as the first of March, fifteen or sixteen hundred copies of the Testaments had been given out. Many of those who applied for them were very earnest in their requests. Some of them said, that they came in from the country, and could not be denied; and some of them, that they had made repeated applications, without success. Some wished the Testaments for themselves; some for a son or a daughter, and some were anxious to obtain a copy for each of their children. It was frequently the case, that numbers would remain a considerable time at the door of the distributor, after notice was given that no more Testaments would be given out until the succeeding day. Many applications were made by people of colour. We found that a

much greater proportion of them, both old and young, could read intelligibly, than has generally been supposed.

A little previous to the attack of the English on New Orleans, three or four hundred free people of colour were organized into companies, for the defence of that place. A number of these men called for copies of the Testament. One of them wished to know, whether the officers of the companies, with whom he was connected, might be furnished each with a copy. He was answered in the affirmative, and informed that many of the privates could also be supplied. He expressed much surprise, that so many Testaments should be given away. He inquired from whence they came—whether they were the gift of the Legislature of the State, or of the General Government. He was informed that they were sent on by the managers of the Bible Society of Philadelphia. The object of the Society was explained to him. The gratuitous distribution of the Scriptures is a thing so novel in this part of our country, that it excites much surprise. There is probably a much greater proportion of the French people able to read, than has generally been supposed. The 5000 Testaments will furnish but a very partial supply.

Mr. K. one of the managers of the Bible Society, informed me, that an elderly woman, a Roman Catholic, called on him for a Testament. She remarked to him that she was very anxious to read it, and had applied several times to the Distributor for a copy, but without success. Mr. K. obtained one for her; she received it with tears of joy. She informed him, that when a girl her father had a book, which he valued much, and which he used to keep in a private manner. She thought it was the Bible—and for a long time had been desirous of obtaining it. She remarked, that now she had such a book as her father used to have.

Soon after my arrival at New Orleans, I had some conversation with a respectable planter, a Roman Catholic, respecting the circulation of the Testaments. He remarked to me, that he did not think a good Catholic had any occasion to read the Bible. Before I left that place, I ascertained that he had perused some portions of the Testament. And he informed a friend of his, that what he had read excited in his mind many reflections. A woman and her daughter came in from the Bayou St. John, two miles from the city. She informed the Distributor, that she had heard that there were Bibles and Testaments to be given to the destitute, and that she was hardly disposed to credit the report. She concluded, however, she would "*Come and see.*"

In the Spring of 1811, eight or ten thousand of the inhabitants of St. Domingo came to this part of our country. Most of them remained in New Orleans. Many of them are about to return to St. Domingo, and will take with them the Testaments, where the sacred Scriptures have rarely if ever been introduced. Some copies have been sent to the Havanna on the island of Cuba.

On the first of April, in company with a friend, I set out upon a visit to the Attakapas country. We proceeded up the east bank of the Mississippi about eighty miles; then crossed the river and went in a westerly and south westerly direction, between fifty and sixty miles

into the country. We often called at the houses by the way, distributed a number of Testaments in different parts of the country, and informed the people that a quantity had been sent on for gratuitous distribution by the Philadelphia Bible Society, and where they might apply to obtain them.

Have we not reason to hope, that in this region and shadow of death, the true light is beginning to shine? May it shine more and more until the perfect day.

For further particulars relative to the distribution of the Testaments, we refer you to the Report of the Louisiana Bible Society.\*

**XII.** *Communication, respecting Spanish Testaments; addressed to one of the Managers of the Philadelphia Bible Society.*

*Philadelphia, June 1, 1815.*

*Dear Sir,*—In compliance with the request of the managers of your Society, communicated in your note of yesterday, we with pleasure present to them the information of which we are possessed, with respect to the destitute condition of the Spanish Roman Catholics in the State of Louisiana. During our stay in New Orleans, and while the French Testaments were circulating among the people; inquiries were frequently made for the Spanish Testament or Bible. It was the opinion of a number of gentlemen of information, that some hundreds of copies of the Testament might be readily distributed among the Spaniards, with a prospect that they would be gratefully received, and extensively useful. There are some extensive Spanish settlements in different parts of the State; but we have not been able to make out any satisfactory estimate of the number of Spanish inhabitants. There are many families on the Bayou La Fourche. Natchitoches on the Red river is partly settled by them, and there are a number of families in the vicinity of that place. We were informed that some hundreds of copies might probably be sent into New Spain, by the way of Natchitoches. Within the limits of Louisiana, five hundred copies of the Spanish Testament might probably be very soon distributed, and in a very satisfactory manner. Antonio de Sedilla (referred to in the preceding communication) expressed his readiness to aid in the distribution of the Spanish Testaments, within the limits of the State, should any number of copies be committed to his care for the purpose. He engaged likewise, should he be furnished with any considerable quantity, that he would send some to Havanna and some to Campeachy.

The Rev. Father has it in his power no doubt, to aid the circulation of the Scriptures in these places, and in other portions of Spanish America. The inhabitants of Cuba and of Campeachy have generally been esteemed very bigoted. If therefore the Testaments were permitted to circulate freely in these places, it is most likely that there would be no portion of the West Indies, or of Spanish country in North or South America, where the distribution of them would be forbidden. It is well known that many Provinces, formerly subject to the Spanish government, are at the present time in possession of the Revolutionists. No order of the Romish church could prevent the

\* See Appendix, K.



circulation of the sacred Scriptures in these provinces. The present is certainly a very favourable opportunity for sending them to the places already named. Father Antonio informed us, that very many of the Spaniards could read. He said that they were required by the priests to read certain books made use of in their church; but that they were not supplied with the sacred Scriptures, of either the Old or New Testament.

As this paper presents to you the facilities for circulating the Spanish Testament not only within the limits of Louisiana, but also among the inhabitants of Cuba, New Spain and Campeachy; and of the adjacent countries; we would recommend that 1000 copies at least should be procured as speedily as possible, and directed to the care of the managers of the Louisiana Bible Society, either for gratuitous distribution, or in part for sale, as you shall think proper.

We shall close this communicatin with one or two extracts from our journals, relating to this subject. *New Orleans*, Tuesday 21 Feb. 1815. A gentleman called for a French Testament this morning, and remarked to Mr. Hennen that a few years since he was at Vera Cruz. While lying by at that port with his vessel, a Spaniard came on board, and observing an English Testament wished to know the price of it. The gentleman informed him that it was not for sale. The Spaniard was very anxious to have the owner set a price upon it. He said he could read English and had been anxious a long time to obtain a Bible or Testament. The gentleman at length let him have it at a moderate price. The Spaniard remarked that if he had charged him twenty dollars, or more than that sum, he would have given it.

The vessel in which Mr. Smith sailed from New Orleans put into Havanna in distress. Extracts from his journal while lying there. *Harbour of Havanna*, April 25, 1815. I hoped I should have an opportunity of making particular inquiries respecting the religious state of this city and island. But the excessive jealousy of these Dons has prevented. As soon as we entered the harbour a soldier was placed on board and the passengers were forbidden to go on shore. I have however walked through the principal streets of the city, and visited most of the churches. But I did not think it prudent to make many inquiries. I have only conversed with an American gentleman who has resided here many years, and a respectable Spanish merchant. They agree in opinion that the city and suburbs contain 130,000 inhabitants. They are almost all Spaniards, and of course Roman Catholics. If one might judge from the appearance of their churches on the Sabbath, there is no great attention even to the Romish religion among them. Their churches are very splendid, but the worshippers are few. The number of churches is five or six. There are four or five convents of Nuns, and several orders of Monks. How the Spanish Bible would be received, it is impossible to say; but that there is the greatest need of it is certain. The Spanish merchant I mentioned, told me that there were very few or no Bibles among the people; but he said, there were a great many other books. It is probable therefore that many of the Spanish can read. And it was his opinion that many of them would be glad to obtain the Scriptures.

We are, dear Sir, with sentiments of esteem, yours, &c.

XIII. *Communication, respecting the distribution of Religious Tracts.**Andover, (Mass.) June 25, 1815.**Dear Sir,*

In some of our previous communications, we have mentioned the distribution of Religious Tracts, conveyed into the western country by us. This was a very interesting part of our business, and deserves to be more particularly noticed.

When we started on the mission, we had at our disposal fifteen thousand Religious Tracts, of the selection published by the New England Tract Society. This Society had at that time, (although it was established but a few months before,) printed fifty different Tracts, on as many interesting, moral and religious subjects. All this variety we had with us. We had also a large quantity of sermons and pamphlets: among which were the following:—

Dr. Livingston's Missionary Sermon.

Dr. Dwight's do.

Dr. Woods's do. { at the ordination of the  
Foreign Missionaries.

Dr. Woods's do. before the Mass. Miss. Society.

Dr. Worcester's do.

Dr. Bogue's do. { occasioned by the death of  
Rev. Messrs. Cran, Brain,  
and Des Granges, in India.

Dr. Alexander's do.

Mr. Horne's do.

Mr. Emerson's do.

Dr. Griffin's Charity Sermon.

Mr. Church's Sermon.

Mr. Beecher's Sermon preached at Hartford.

Mr. Beecher's Sermon preached at New Haven.

Mr. Payson's Discourse before the Bible Society of Maine.

Dr. Muir's Address to the Bible Society of Alexandria.

Dr. Backus's Address { on the importance of reviving gos-  
pel discipline in the churches.

Mr. Emerson's Catechism.

Dr. Watts's do.

Address on the evils of Intemperance, by the Fairfield Assoc.

Constitutions of moral and religious charitable Societies.

Reports of the Board of Commissioners for Foreign Missions.

Reports of the Bible Society of Philadelphia.

Horne's Letters on Missions.

Memoirs of Mrs. Harriet Newell, [50 copies.]

We were supplied with a considerable number of copies of each of the above pamphlets, and of many others. And we generally left a complete set of the Tracts, and many of the Sermons, with the clergymen we called upon; and when an opportunity presented, we sent them to others upon whom we could not call. Neither the Tracts nor the Sermons were in the possession of any of the clergymen west of the mountains, with whom we became acquainted, until they were

supplied by us. They expressed themselves highly gratified, upon receiving so many recent publications, so well calculated to make them acquainted with the signs of the times. It is hardly possible to conceive how destitute of this kind of information, respectable, pious people, and even clergymen are. There is but one religious periodical publication, in all the western country. A religious newspaper is published at Chillicothe, (Ohio) by the Rev. Mr. Andrews. If no other object was accomplished by our mission, besides the dispersion of the pamphlets, with which we were furnished; we should deem our time, and labour, and expense, amply compensated. This mode of doing good operates, in the first instance, upon ministers, and men of information. Some of them appear like men awaking at the dawn of day. Lately all was dark around them, and their eyes were shut. But now they are eagerly looking toward the *East*; and catching the first dawning rays of the Sun of righteousness, soon to arise and bless the nations.

On our way from Lexington to Louisville, in Kentucky, we called on a clergyman of our acquaintance. We had previously left with him a number of interesting papers, respecting Missionary, Bible, and Tract Societies. His views of such institutions appeared to be much enlarged. He was particularly pleased with the Tracts, as a means of doing good. He had been preaching to his congregations, respecting these institutions; and had frequently introduced into his discourses large extracts from the pamphlets, we had put into his hands. This information he said was highly interesting to his people. Often were they very much affected by it—even to tears. On one occasion, after he had been reading a Tract, an honest Dutchman came forward, and said, he wished to borrow that book; and he would have it translated into his own language, for the benefit of those who could not read English. The request was readily granted; and the Tract, entitled, “The Dairyman’s Daughter,” was put into the Dutchman’s hand for translation.

For further interesting particulars, respecting the distribution of the Tracts, we must refer you to letters we have received from gentlemen in the western country.\*

The Tracts were disposed of as follows:

Sent to Dr. Coffin, East Tennessee,	-	-	-	1,000
Left with gentlemen in Ohio, for distribution	-	-	-	2,200
in the Indiana Territory	-	-	-	900
in the Illinois Territory	-	-	-	600
in the Missouri Territory	-	-	-	600
in Kentucky	-	-	-	2,500
in West Tennessee	-	-	-	700
in the Mississippi Territory & Louisiana	-	-	-	1,500
Distributed by us	-	-	-	5,000

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15,000

A number of gentlemen at Lexington, Ken. expressed a wish, that there might be an edition of the Memoirs of Mrs. Newell printed in

\* See Appendix, G.



that place. If permission could be obtained of the proprietor at Boston, they engaged to go forward with the work, and secure the profits of the edition, to aid some religious charitable object. Permission has been obtained; and by this means we hope this interesting work will soon be extensively circulated, in the western and southern country.

#### XIV. *Communication, respecting French Tracts.*

*Andover, June 29, 1815.*

*Rev. Sir,*—During our stay in New Orleans, our minds were much impressed with the importance of circulating Religious Tracts in the French language. Men of information, and those who have long been familiar with the French inhabitants of the State of Louisiana, requested us with great earnestness, to aid this object as far as we had ability. There are very few religious books or pamphlets to be found in their possession. A number of the Tracts, published by the New England Tract Society, were they translated into the French language, and sent into that country, would no doubt be eagerly sought after, and of infinite use among the people.

There are some considerations, which seem to urge this subject upon the attention of the religious public. The French people, Germans, Acadians and Spaniards, who compose a considerable part of the population of that State, have many of them of late years been fast inclining to intemperate habits. It was stated to one of us by a Roman Catholic priest, that previously to 1803, when the Americans took possession of that country, the people were in the habit of making use only of light wines; or that very little spirituous liquor was used among them. But since that time, the number of intemperate persons has greatly increased. In addition to the large quantities of whiskey, brought down the Ohio and Mississippi rivers, from the western States, the people are now in the habit of making from the sugar cane what they call *taffia*, a kind of liquor similar in its effects to New England rum. The priest remarked, that if we wished to see some of the evils of the intemperance, which prevails especially among the Americans, we might visit the grave yard at the mouth of the Bayou la Fourche, and we should find that a number of Americans were interred there, who had not lived out half their days; and who were killed by hard drinking. Not only have the Americans introduced great quantities of spirituous liquors, among the inhabitants of this southern country; but they are continually by their example leading them down to the pit. The boatmen, who pass up and down the river, are many of them vicious; and particularly addicted to intemperance. They have frequent intercourse with the inhabitants on the bank of the river, whose morals are seldom improved by this connexion.

The circulation of Religious Tracts, presenting the evils of intemperance, in the French and English languages, would, it is believed, be one of the best means that could be employed, to remedy the evil. At the present time, their case is every day becoming more alarming, and still not a hand is raised, not an effort is made to check the growing evil.

The Sabbath is generally profaned by the inhabitants of that country. They seem not to know, that the Lord hath said, *Remember the Sabbath day, to keep it holy*. Much of the vice and ignorance which prevails among them, is owing no doubt to their profanation of this sacred day. If Tracts could be put into their hands, presenting the awful sanctions of the holy Sabbath, and enjoining the observance of its sacred duties; in many instances we have reason to believe, a happy reformation would be effected.

Other Tracts, presenting the importance of giving moral and religious instruction to the rising generation, would be highly beneficial.—At present there are thousands of children, who grow up without being taught to read. Formerly, there was an influence exerted in this country, unfavourable to the education of the rising generation. At present, we believe, no considerable obstacles would present. It is principally owing to the negligence of the people, that schools are not established, and crowded with the youth of both sexes. Some of the Roman Catholics expressed an earnest desire, to provide their children with proper instruction. As soon as this disposition becomes general, they will be able to establish and support schools.

We believe, that Tracts on each of these subjects would be circulated by the Roman Catholic priests, and read with pleasure and profit by the people. A variety of moral and religious subjects might be treated of in the Tracts sent into this part of our country. Any thing of the kind will be novel and interesting to most of the inhabitants, and calculated to enlarge the minds, inform the understandings, and correct the practices of those who are our brethren, and have peculiar claims upon our friendly notice.—Certain gentlemen of our acquaintance in New Orleans, gave encouragement that they would translate some of the Tracts into the French language, if any means could be provided to defray the expense of printing them.

Yours most affectionately, &c.

#### XV. *Exertions on our return to New England.*

*Andover, July 4, 1815.*

*Dear Sir,*—As soon as the interesting business, on which we visited New Orleans, was accomplished, we hasted to return to our native land. The restoration of peace had opened the communication by sea. We thought it therefore not a duty to incur the fatigue and expense of travelling by land, from one extremity of the U. States almost to the other. The season was already far advanced. The weather in that latitude was excessively hot, and would be so on our whole journey. We concluded to return by sea. But then we wished, although we had no instructions to that effect, to visit as many of the southern cities as possible. Our object was, to endeavour to excite a spirit of liberality in the Atlantic States, and to turn the attention of the public, toward our western borders. We therefore waited a little for a passage to Savannah or Charleston. In the mean time Mr. Mills made an excursion of 150 miles into the Attakapas country, lying on the Gulf of Mexico, west of the Mississippi. Some of the French Testaments were to be distributed there. It was also very



desirable that the western settlements of Louisiana should be explored. Mr. Mills had an interesting tour. But while he was gone, an opportunity presented of obtaining a passage to Charleston. Mr. Smith embraced it;—embarked on the eighth of April, and arrived safely in Charleston, after a tedious and somewhat hazardous voyage of twenty seven days. Here Mr. Smith had an opportunity of presenting the state of the western country, to a numerous audience collected for the purpose, from the different congregational and Presbyterian churches in the city. The deep interest manifested by the people on this occasion, is a pledge that they will yet do something, for the relief of their brethren in the west. In addition to the religious and charitable societies, that already existed in that city, exertions were making for the formation of a religious Tract Society.\* The excellent Dr. Ramsey, it is said, was engaged in this business, on the very morning that he was assassinated. From Charleston, Mr. Smith sailed to Philadelphia.

Mr. Mills embarked at New Orleans, on the 30th of April, and arrived at Baltimore, on the 21st of May. During his stay there, he conversed with some of the managers of the Baltimore Bible Society, and obtained from them encouragement, that they would make a donation of Bibles, in favour of some portion of the western country.

We met again at Philadelphia. Soon afterwards we saw the managers of the Philadelphia Bible Society together; and reported to them the success of our agency in the distribution of the French Testaments. We gave them likewise the result of our inquiries, respecting the practicability of supplying the Spanish inhabitants of Louisiana, and of the adjacent countries, with the sacred Scriptures. At Philadelphia, we ascertained that the managers of the Bible Society, in consequence of representations we had made to them respecting the state of the western country, had voted a donation of 100 Bibles and 200 Testaments to the Indiana, Illinois, and Missouri Territories respectively. This generous donation has been forwarded accordingly.—We also addressed a note to Mrs. Ralston, President of the Female Bible Society, representing the state of New Orleans, with respect to a supply of the Scriptures. In consequence of which, the ladies who compose the board of managers, in that Society, determined to send 100 Bibles immediately to New Orleans.

At New Providence, N. J. Mr. Smith attended a meeting of the New Jersey Missionary Society. He gave the Board, at their request, the information of which we were possessed respecting the Cherokee Indians—and also urged upon their notice the Territories north of the Ohio, as missionary stations. This board is ready to support a missionary among the Cherokees, if a suitable person can

\* Extract of a letter, from a friend in Charleston; dated, Aug. 25, 1815. "I have to convey to you, the gratifying intelligence, that since your departure from our city, we have succeeded in forming a Tract Society. Dr. Flinn is President. One hundred dollars have already been sent to Boston, to procure Tracts. So soon as they arrive, committees will be appointed to distribute them, in the most advantageous manner. The female members are to form part of the distributing committee, as generally speaking, they have more frequent opportunities of finding destitute objects."



be found. Some of the managers thought that they should soon send one into the north-western Territories.—At Newark, Mr. Smith had an opportunity of presenting the wants of the western people, to the citizens of that place. At the earnest request of Mr. Ward, secretary of the Newark Bible Society, he afterwards sketched down some of the principal facts, and addressed them to the Society; accompanied by an application, in behalf of Shawanee-town in the Illinois Territory, for a donation of Bibles. At New York we made a similar statement; and a similar application to the Bible Society of that city, for Bibles to be sent to Natchez. The success of the two last applications we have not yet learnt. While we were at New York, information was requested of us, by the managers of the Bible Society, respecting the best method of procedure in the distribution of their edition of French Bibles, which is now nearly completed. This request was readily complied with, and we suggested to them all the hints, that occurred to us as important on that subject. These Bibles, to the amount of 6,000 copies, are designed to be distributed, partly in the southern and western portions of the United States, and partly in Canada. At Hartford, Mr. Mills learnt that the Connecticut Bible Society had generously voted 500 Bibles, to its sister Society in Louisiana.

Thus, dear Sir, the streams of christian charity are beginning to flow into that thirsty, barren land, where no water is. Would to God they might continue and increase, until every corner and every heart shall be refreshed with the water of life.\*

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We have now, dear Sir, given you a brief account of our tour—of our exertions, and of the success with which the Lord has been pleased to favour us, in advancing the kingdom of our Redeemer. We have presented you with some sketches, of the moral and religious state of the country, through which we have passed.—In reviewing the whole, we feel compelled to call upon our own souls, and to call upon the patrons of the mission, to bless the Lord. Surely goodness and mercy have followed us all the way. On a journey of more than six thousand miles, and passing through a great variety of climates—in perils in the city, in perils in the wilderness, in perils on the rivers, and in perils on the sea—the Lord has preserved us.—Neither can we forbear to express our obligations to our dear christian friends in the western country. We were strangers and they took us in. From many we received pecuniary aid,† besides other important services; while the kind attentions and christian fellowship of others alleviated our labours and comforted our hearts.

In return for these favours, we have felt compelled to do what we could for them. Ever since we came back to this land of christian privileges, we have been endeavouring to arouse the attention of the

\* See Appendix, L.

† See Appendix, M.

public, and to direct it towards the west. These exertions have been stimulated by a deep conviction of the deplorable state of that country. Never will the impression be erased from our hearts, that has been made by beholding those scenes of wide-spreading desolation. The whole country, from Lake Erie to the gulf of Mexico, is as the valley of the shadow of death. Darkness rests upon it. Only here and there, a few rays of gospel light pierce through the awful gloom. This vast country contains more than a million of inhabitants. Their number is every year increased, by a mighty flood of emigration. Soon they will be as the sands on the sea shore for multitude. Yet there are at present only a little more than one hundred Presbyterian or Congregational ministers in it. Were these ministers equally distributed throughout the country; there would be only one to every ten thousand people. But now there are districts of country, containing from twenty to fifty thousand inhabitants, entirely destitute. *And how shall they hear without a preacher?*

From the estimates made in the preceding pages, it appears that *seventy six thousand families*, are destitute of the sacred volume, in this portion of our country. These estimates are not ungrounded and exaggerated conjectures. They are the result of much inquiry, and patient examination. It is our sober conviction, that at least 76,000 Bibles are necessary for the supply of the destitute. And the number is every year increasing. Most of those who emigrate from the older States are poor: there are many young men who go into that country, and are married afterwards—and never have an opportunity of supplying their families with Bibles. The number of Bibles, sent there by all the Societies in the United States, is by no means as great, as the yearly increase of the destitute. The original number still remains unsupplied. When we entered on the mission, we applied in person to the oldest and wealthiest of these institutions, for Bibles to distribute in the western country: but we could only obtain one solitary donation. The existing Societies have not yet been able to supply the demand, in their own immediate vicinity. Some mightier effort must be made. Their scattered and feeble exertions, are by no means adequate to the accomplishment of the object. It is thought by judicious people, that *half a million of Bibles* are necessary, for the supply of the destitute in the United States. It is a foul blot on our national character. Christian America must arise and wipe it away.—The existing Societies are not able to do it. They want union;—they want co-operation;—they want resources. If a National Institution cannot be formed, application ought to be made to the British and Foreign Bible Society for aid.

Yours in the bonds of christian affection,  
 SAMUEL J. MILLS.  
 DANIEL SMITH.

## APPENDIX.

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### A.

**M**<sub>R.</sub> Wright's account of the conversion of his profane neighbour is worthy of being given at length, as an encouragement to the friends of Bible Societies.

As Mr. Wright was out one day, on one of his parochial visits, he called at a place, where a number of people were assembled at a raising. While he was conversing with some of them, he mentioned that he had Bibles in his hands for distribution. There was a man standing by, who had been noted for impiety and profanity. This man, hearing Mr. W. observe, that he had Bibles to give away, felt for the first time a strong, and to him, unaccountable desire, to possess one. He came forward and asked Mr. W. if he would give him a Bible. Mr. W. told him he would, if he would read it. During the conversation the man made use of some profane expression. The good clergyman told him, that he wished him to call and get a Bible; and added, that he hoped it would produce an alteration in his conduct and *conversation*. The man attempted to apologize for his profanity, and engaged to call for the Bible. Some people thought, that charity might be better bestowed, than in giving the Bible to such a profane sinner. But the next day he called at Mr. Wright's house; and he gave him a Bible, enjoining it upon him to read it. He said that he had been married more than thirteen years, and had never had a Bible in the house; and that he had not read a chapter, since he was a school-boy. He promised however that he would peruse it.

The very next Sabbath, this man was seen at the house of God. He afterwards confessed that he had not heard a sermon before, for eight or ten years. During the intermission, Mr. W. spoke with him, and asked if he had been reading his Bible. He answered, that he had read in it some; and that what he had read, made him feel very uncomfortable. He added, that if what he read in that book was true, he feared that his case was hopeless. He thought he must stop reading it, and put it out of his house. Mr. W. reminded him of his promise to read the Bible, when he received it; and told him he ought to examine and see whether it was true. The man concluded that he would go home, and read his Bible farther. The next Sabbath he was at meeting again, and gave very strict attention.

From the time that this man received the Bible, his mind became



more and more impressed. His countenance and deportment were affected. His wife and daughter observed the change, and were apprehensive that he would become crazy. They attributed the alteration in him, to his reading the Bible, and beset him to put it out of the house. He refused to comply, and continued to read. After a few weeks, he told his family, that it would not do to live so: he must commence family worship. His wife was not pleased with this; but she concluded, that perhaps it might relieve his mind; and at length consented. He began to pray with his family. He was constant at the house of God, and gave evidence of genuine piety. Now he invokes a blessing on those who support Bible Societies. He reads his Bible—sheds tears of joy—bursts into a song, and sings surprising grace.

Mr. W. informed us, when we were with him, that this man's daughter was in deep distress on account of her sins.

Ye, who have Bibles enough and to spare, will ye not give one? Ye stewards of the Most high, will ye not give any thing, to send the Bible unto hundreds and thousands of such families?

## B.

The leading characters of the Methodist Society are very active, in supplying the western country with religious books. The books they furnish are principally the following:—Wesley's and Fletcher's works—Wesley's notes on the New Testament—Methodist Book of Discipline—Methodist Hymn Book, &c. All these are directly calculated to promote the interests of their own Society. A few Bibles are likewise furnished. It is generally said in the western country, that the members of that connexion are expected to purchase all their books of the preachers and other agents of the Society;—and that the Society will take care to furnish them with all that are needful. The impression seems also to be general, that the books are sold very low—even at cost. In the Mississippi Territory, Bibles, of the pocket edition, with plain binding, are sold at *three dollars*; with elegant binding, at *four*.

This energetic Society sends out an immense quantity of these books. We found them almost every where. In the possession of the obscurest families, we often found a number of volumes. There had been sent into the Illinois Territory, as we were informed by a respectable Methodist gentleman, seventeen hundred dollars' worth of their books. These were designed to supply the western part of that Territory; and the avails of the sales, as we understood, were to be laid out in furnishing more books. In the interior of the Mississippi Territory, Mr. Smith found three or four boxes of these same books deposited at one house for sale. If this Society bestows a proportionate attention on the other Territories and States, the amount of books sent annually into the western country, must be very great. It puts to the blush all the other charitable institutions in the United States.

## C.

*Extract from Mr. Smith's journal, dated,  
Shawanee-town, Oct. 27, 1814.*

My heart is pained at the sight of this land of darkness, and the shadow of death. When we first entered this Territory, at the house of the ferryman on the Wabash, we found two families who had no Bible. The father of one of the families, an elderly man, said he never had a Bible in his house. He had been poor, and often was unable to purchase. But he had often applied at the stores in Shawanee-town, to buy a Bible; but could not find any. Sometimes he was contemptuously asked, What he wanted of a Bible? and What good that book would do him? But for my part, said he with strong emotion, if I had one, I would not exchange it for any other book;—for the Bible I believe is the *greatest book* in the world. We told him, that if he would apply again at Shawanee-town, he should have a Bible. We had sent fifty there for distribution.

## D.

*Extract of a letter, from Rev. Samuel F. Scott.*

*" Vincennes, (Ind. Ter.) Jan. 25, 1815.*

*" Rev. and dear Sir,—*Agreeably to the appointment, when you left Vincennes, the citizens met and formed themselves into a Society, for the purpose of circulating the sacred Scriptures. The name of the Society is "The Vincennes Bible Society." The managers are fifteen in number. Judge Benjamin Parke is President. The committee of correspondence consists of four: viz. Doctor Jacob Kuykendall, Rev. Isaac M'Koy, Daniel M'Clure, Esq., and Samuel F. Scott. Our subscription is about two hundred dollars, and increasing. Our Society has already had a good effect. I am yours,

*" S. F. SCOTT."*

## E.

*Extract of a letter, from his Excellency Thomas Posey.*

*" Jeffersonville, (Ind. Ter.) Jan. 27, 1815.*

*" Reverend and esteemed Messrs. Mills and Smith,—*Agreeably to my promise, I can inform you, that the Bible Society, which we have made some progress in exertions to establish, is not yet matured. At New Albany and this village, there are subscribed about two hundred dollars. Judge James Scott informs me, that at Charlestown the subscription is small—does not say to what amount, but expects, that the people, when they come to understand the true principles of the Society, will subscribe liberally.....As soon as the winter breaks, notice will be given to the subscribers to attend another meeting. If my health is restored sufficiently, I will attend it. I feel considerably interested in having the Society perfected as speedily as possible.—

I have given out the twenty five Bibles you left with me.....I have given away nearly all the pamphlets, &c.

"I am very respectfully your friend,  
"T. POSEY."

At New Albany, we witnessed the distribution of fifty Bibles, sent there by the Newark Auxiliary Bible Society. The eagerness of the people to obtain copies was astonishing. Mr. Nathaniel Scribner, the gentleman to whose care they were committed had more applications for Bibles than he could supply. Two young men, having heard of the circumstance, came on the Sabbath—a stormy and uncomfortable day, twenty miles, to obtain Bibles. When they received them, they placed them in their bosom. They were induced to tarry and hear a sermon; and then went home in the night, rejoicing that they had obtained such a treasure. In a few days the Bibles were all gone; and Mr. Scribner said he could immediately distribute a hundred more, if he had them.

## F.

*Extract of a letter, from Stephen Hempsted Esq. to Mr. Smith.*

"St. Louis, (Missouri Ter.) June 6, 1815.

"Respected friend,—I have nothing that I can communicate to you, in respect to our destitute situation, more than you have seen, and been informed of, when you visited St. Louis. There has not a clergyman of any class visited these parts, since you were here, to my knowledge.....I have not the least doubt, that a man of good moral character, good talents and education, would be cordially received and well provided for, by the people,—and would do much good, in establishing correct principles and forming churches here. The time is not yet come for us to receive so great a blessing, as to have the gospel statedly preached, and the ordinances administered to us. God's time is the best time. He will send by whom he will the blessings he designs, for any church or people;—and will be sought unto, for all the blessings we desire. Brethren, pray for us; that we may not be impatient, but wait God's time, to bestow these blessings on this part of our land.....Don't forget our destitute situation, when you make report to the Society.

"Yours in christian affection and esteem,

"STEPHEN HEMPSTED."

"P. S. June 13. The box of Bibles and Testaments has just arrived safe. I open my letter to inform you."

## G.

*Extract of a letter, from Rev. James M<sup>r</sup> Gready to Mr. Mills.*

"Red Banks, Henderson County, (Ken.) April 27, 1815.

"Reverend and dear Sir,—I received your letter dated the 11th of



January, with the Religious Tracts, which you sent to me for distribution. I have used every possible exertion in the distribution of the Tracts, where I hoped they would have the desired effect.—I have found them universally received with gratitude, in every place where I have presented them; and I have generally seen the families where they are presented, all attention to them, and every person reading them with seriousness and solemnity. I am extremely pleased with the plan, and I sincerely believe that I could distribute a thousand of them to advantage; and I must think, if persevered in, it will be a blessed means of promoting the salvation and immortal interests of many; especially in a country like ours, where there are hundreds of precious souls, bound for the eternal world, that cannot be persuaded to attend the public preaching of the gospel. When I received your letter, I designed to carry it to the spring meeting of our Presbytery, and to have made proposals, for the formation of a Religious Tract Society in our own bounds. But being prevented from attending, by reason of the excessive high waters, nothing has been done in that business yet. But during the summer, I shall use every exertion in my power to effect it, and shall write to you again on the subject, towards the fall.

“If some Religious Tracts were in my possession, showing the vanity and soul-destroying nature of giddy balls and vain amusements—some treating of the importance of secret prayer—some of the danger of quenching convictions—some giving an account of extraordinary conversions—such, I think, I could distribute to advantage.

“You desire me to give you some information of the wants of the people in this country, with respect to the Holy Scriptures, and whether a gratuitous distribution of them here would answer a valuable purpose. In answer to this I would say, There are multitudes in the motley, mixed population of this western country, that have not a Bible in their houses, and probably never had. There are many people here, and people of property too—and what the world call, people of respectability, that know no more of the contents of the Bible, than the Shawanees or Choctaws do. I have asked many of this description, whether they believe the truth of the Scriptures or not. I have frequently received such answers as these: ‘I do not know, it is probable they are true, but I have never thought about it—indeed I have never read the Bible much—I never had one.’

“In the bounds of this County, where I spend my labours, a pious lady informed me that a lady of her acquaintance, the wife of a deist, was under very serious impressions; and solemnly concerned about her eternal state—that she had an intense desire to read the Bible, but there was no Bible in her house, and that her husband would not get one for her—that all her entreaties to him on that subject were in vain. I procured a Bible for her. This woman, some time after, obtained a blessed hope of salvation, through the mediation and atonement of Jesus Christ. And some months after, she died happy, rejoicing in the prospect of a glorious immortality.

“Upon a certain day, I called at a house where I had business. The lady and her children being alone, I asked her some solemn questions about the state of her soul, and found by her answers, that

she had a feeling sense of her lost, undone state. She lamented her situation—her chance for attending public preaching was bad. Her husband was a deist. He looked upon religion as foolishness, and was a hindrance to her attending. She lamented her ignorance, and told me that her parents had neglected her education. Yet she could read the New Testament, but could not get one. She had times without number entreated her husband to get her a Testament; but he would not. I proposed to furnish her with one; and she appeared much rejoiced.\* From these and similar circumstances, I am confident, that Bibles and Testaments could be distributed to advantage.

“ I am, with respect, your sincere friend and brother  
in the gospel of Christ,  
“ JAMES M'GREADY.”

*Extract of a letter, from the Rev. William Dickey, to Mr. Mills.*

*“ Salem, Livingston County, (Ken.) April 1, 1815.*

“ Dear Sir,—Some weeks ago, I was at the mouth of Cumberland river, where I received a bundle of Religious Tracts, and a letter from you, informing me from whence they came, and what to do with them. I thank you, Sir—The first bundle of Religious Tracts I ever saw. I read them eagerly, and was glad to have it in my power, to give away a present, so suitable, and so acceptable, to many a destitute family. I directed those who received them, to read them over and over, and then hand them to their neighbours. Be assured, Sir, they have excited considerable interest among all classes. Religious Tracts have been much desired by us, ever since we heard of Societies of this kind. But we were never, until now, able to appreciate their worth. That so many numbers, and 6000 of each, should be printed for gratuitous distribution, astonishes our people. They say, *It is the Lord's doing, and marvellous in our eyes.*

“ You desire to know the probable number of poor, destitute families, in this vicinity, who might wish to be possessed of the sacred Scriptures. Dear Sir, I see, or think I see, another blessing, in the bosom of this request. I dare not hazard a conjecture, in answer to your inquiry. But perhaps you will meet your object, when I tell you, that we have lately distributed twenty eight Bibles, which we received from the Kentucky Bible Society; and that this number, instead of supplying the destitute among and around us, has only brought them into view.

“ I am, dear stranger, with sentiments of gratitude,  
your obedient friend,  
“ WILLIAM DICKEY.”

\* We wish here to meet an objection, sometimes urged against the gratuitous distribution of the Scriptures. The objection is, that if a man is able to purchase a Bible, but is too regardless of religion to do it, he will derive no profit from it, if it is presented to him. This we do not grant; and as a proof of the contrary, we refer to Mr. Wright's account. [Appendix, A.] But if the father of a family be not profited, by the gift of a Bible; the wife, or the children, may be made wise unto salvation. In the two instances related by Mr. M'Gready, who would refuse to give a Bible?

*From Mr. William Harris, with whom we became acquainted at New Madrid, on the bank of the Mississippi, we received a letter, dated at St. Genevieve, March 26, 1815, the substance of which is as follows.*

*My dear Friend,*

I left New Madrid on the 10th of February. The English Bibles and French Testaments, which you left there, were received with much joy. The Tracts were much sought after, and were lent from one to another. The Tracts are very necessary, in order to excite attention; and to answer that question which sometimes occurs, viz. *What shall I do to be saved.* As I am a pedlar in this country, I have an opportunity of learning the character of the people. Many of them are exceedingly debased. Some of those, deemed the most respectable, are much addicted to vice. Gambling, intemperance, and profane swearing are very common. The condition of females is sadly degraded. In many parts of the country, they are obliged to perform a considerable proportion of masculine labour; while their husbands are unprofitably roving with their guns. Tracts, on a variety of moral and religious subjects, would doubtless be the means of strengthening the hands of the few, who are virtuously disposed; particularly those, which present the evils of intemperance, gambling, and profane swearing. I inclose in my letter to you a twenty dollar bill, for the use of the New England Tract Society. If it be proper, you may record me as a member of the Society. If it be not proper, my object will be answered, by the appropriation of the twenty dollars for the circulation of those excellent Tracts.

I am, with high considerations of esteem,

your obliged friend and humble servant,

WILLIAM HARRIS.

H.

*Copy of a letter, from the Rev. Charles Coffin of Tennessee, to the Rev. Abel Flint.*

*Green County, June 7, 1815.*

“*Rev. Sir,*—It is with great pleasure we have heard of the present revival of religion in Yale College. A similar display of divine grace in Princeton College is, also, a matter of great thankfulness. When God casts the salt into the largest fountains of science in our land, streams must issue which will gladden his people. Dear Sir, we are here in a wilderness;—I had almost said, in a dry and thirsty land, where no water is. The Presbyterian ministers here are as nothing to the demand of the population. The fields are white for the harvest; but what shall be done for labourers? We have received intimations that a Missionary Society in Connecticut, of which you are a member, may have it in their power to send one or two missionaries. O, Sir, if they can, do see that it is done. The common cause might be greatly advanced by such a step. The call for preaching in our vacant churches and destitute settlements is universally great. Should your missionaries be directed to consult with the Trustees of the East Tennessee Missionary Society, as to their field of



labour, it might favour their usefulness. We hope the showers of divine grace are not to pass by this western part of our country. But means must be in proportionable operation, before we can look for an extensive blessing. You will perceive by the last census that the population of East Tennessee is about 100,000. But only seven or eight Presbyterian ministers are ordained among them, and one or two candidates coming forward. Our hands might be much strengthened and our hearts encouraged by any aid Connecticut may be able to send us. We fear less injury to the cause of religion here from sectarianism, wild and irregular as it often is, than from irreligion, ignorance and stupidity. Well qualified Missionaries would be sure to gain attention, from the various denominations among the people. If it should be necessary, our Missionary Society would contribute to their support from what is now in our scanty funds. Hereafter, perhaps, our pecuniary ability will be greater.

"I should have written at much greater length, and given a broader and fuller view of this subject, but the pressure of indispensable duties at this time, has prevented.

"Relying on your zeal to build up the kingdom of our dear Redeemer, I remain with respect and affection your unworthy brother,

"CHARLES COFFIN."

*Copy of a letter from the Rev. Isaac Anderson of the State of Tennessee, to the Rev. Abel Flint, Secretary of the Missionary Society of Connecticut.*

"*East Tennessee, Blount County, Maryville, May 11, 1815.*"

"Rev. Sir,—It has been suggested to me that there is a probability that the Missionary Society, of which you are Secretary, could send us one, or perhaps two Missionaries. If you can, it will be an inestimable blessing.—We have a Society called the 'East Tennessee Missionary Society;' the object of which is to spread the knowledge of Christ, in destitute places in East Tennessee, by the distribution of Bibles and Religious Tracts, and by sending preachers. We have no preachers. There are eighteen counties in East Tennessee; and there is not more than 3000 souls out of a population of 100,000, that have any opportunity to hear the gospel, except from illiterate men, many of whom cannot even read the Scriptures. How gloomy the picture! But, Sir, you can have no conception of it unless you were here. *Perhaps one fourth of our population has not a Bible;* and hundreds of them are taught that it is not very essential. A more needy field of missionary labours can hardly exist.

"Can your Society send us a missionary and support him, (though we would if we could, and will do all we can,) to labour under the direction of our Society as to time and place? How thankfully should we receive him! Present our case to your Society. Although this is a solicitation of an individual, yet I know I speak the mind of the Society, and were they all here I believe they would sign this letter.

"Your brother in the gospel of Christ.

"ISAAC ANDERSON."

## I.

*Extract of a letter, from Rev. William R. Gould.*

*" Gallipolis, Gallia County, (Ohio,) June 12, 1815.*

*" Beloved Brother,—It rejoices me, that I have had the privilege of being a small partaker in the work of which you are a principal. You sent ten French Testaments to this place, from Shippingport, [Falls of Ohio,] Jan. 3, 1815.—It was an offering of sweet smelling savour. It fell to my happy lot to distribute them. I carried them to the houses of our French neighbours, and spread the word of life before them. I explained the object and wishes of the benevolent Bible Society, which sent them the Testaments; presented some evidences of its divine original; showed its desirableness—its adaptedness to our wants, and urged the necessity of reading it, and of obeying its precepts. In almost every instance, it was received with expressions, and most evident tokens of gratitude. In one instance, on presenting a Testament, the affecting reply was, " Oh, Sir, this is too much." And again—to a native of St. Domingo, who did not before know what the Bible was. " It is just what I want—I thank you." I have found places for them all. May God accompany them with his blessing, and reward the benevolent donors."*

*" Yours in the Lord,*

*" WILLIAM R. GOULD."*

*Extract of a letter, from Mr. D. Dufour, translated from the French.*

*" Vevay, Swisserland County, (Ind. Ter.) June 20, 1815.*

*" Mr. S. J. Mills, Sir,—In the beginning of May, I received your very acceptable letter, dated January 3, 1815, with ten copies of the French New Testament, printed by the Philadelphia Bible Society. The reception of the Testaments has afforded real pleasure, both to me, and the Swiss families, among whom I have distributed them."*

*[Mr. Dufour regrets, to use his own expression, ' that a book so sacred as the New Testament had not been printed with greater care.' He had noticed some typographical errors; and also that the binder had so folded the leaves in some of the copies, that some of the words, and even lines, were cut off.\*]*

*" But notwithstanding these defects, this valuable present has been received among us with much joy; and all the families, which have received copies, have charged me to present to you their cordial salutations, and sincere thanks. While I express their sentiments of*

*\* We think the remarks of Mr. D. are worthy the serious consideration of the managers of Bible Societies. Economy has perhaps been too much consulted heretofore, by those who have printed Bibles and Testaments for gratuitous distribution. The Directors of the British and Foreign Bible Society have thought it best to recommend the Bibles and Testaments circulated by them, by the superior style in which they are executed. As soon as the Religious public in this country shall feel on this subject, as its importance demands; our societies will not want for resources, to enable them to follow such an example.*

gratitude, I pray you, my dear Mr. Mills, to accept my own in particular; and to present the same, in the name of us all, to the respectable Philadelphia Bible Society.

“ With sincere respect and fraternal affection,

“ D. DUFOUR.”

A brief account of this settlement may be interesting to the reader. It was commenced in 1803 by three families, originally from the Canton de Vaud, near the Geneva Lake in Switzerland. In the course of a few years, it was increased by eight or ten families from Switzerland. In 1812 there were between seventy and eighty souls in the place. Since that time, the settlement has been increasing. The principal object of these people is the cultivation of vineyards. They have about fifty acres planted with the vines, which already begin to be productive. They have made, in the course of a year, more than 4000 gallons of wine. By some the wine is esteemed equal to the claret of Bordeaux. They are honest and industrious; and were in the habit of meeting together on the Sabbath, for religious worship. They are, as far as we could learn, Calvinistic in their religious sentiments. Vevay is about 70 miles below Cincinnati, and 8 above the mouth of the Kentucky river.

## K.

### *Report of the Louisiana Bible Society.*

The board of managers of the Louisiana Bible Society, respectfully offer the following Report relative to the progress made by the Society since its institution, [29th of March, 1813.]

The Bibles (in English) and the New Testaments (in French) which we have hitherto circulated, are the donations of other sister Societies.

From the New York Bible Society was received, in the summer of 1813, a donation of 150 English Bibles, through the hands of the Rev. Messrs. Schermerhorn and Mills. From the Massachusetts Bible Society was received, in the month of February, 1815, a donation of 140 English Bibles, sent on by the Rev. Messrs. Mills and Smith, visiting this country as *missionaries*. By the same gentlemen, the Philadelphia Bible Society has forwarded 3,000 French New Testaments, a part of the edition of 5,000, which that Society, aided by sister Societies, and different individuals, has printed for gratuitous distribution among the French of the State of Louisiana, and the Territories of Missouri and Illinois.

From the British and Foreign Bible Society, the parent of a thousand like institutions, existing in Europe and America, we have to acknowledge a generous donation of 100l. sterling; one among many other instances of the very extended and benevolent views of that most noble institution of modern times.

*Of the English Bibles there have been distributed,*

64 among 300 British prisoners in the public prison at New Orleans.  
30 among 300 patients of the United States hospital, (of whom 180 were British prisoners.)



- 31 among 240 sick in hospitals of the Kentucky militia.
- 31 among 265 sick in hospitals of the Tennessee militia.
- 34 among 360 sick in hospitals of the Louisiana militia.
- 8 among 50 sick in the United States navy hospital.
- 36 among the heads of American families in the county of Attakapas.
- 12 among the heads of American families on the Amite and Comite rivers, Florida.
- 44 to individuals at New Orleans.

290 in the whole, and leaving the Society without a single Bible in English, at a time too in which numerous applications are making for them.

*Of 3000 copies of the French New Testament received in this city, there have been distributed,*

- 2000 among the inhabitants of New Orleans and its environs.
- 112 have been sent for distribution to the county of Natchitoches.
- 42 for the county of Rapides.
- 200 to the county of Attakapas.
- 800 copies of the French New Testament have been forwarded by the Philadelphia Bible Society, and committed to the care of different gentlemen residing on the river between this city and Natchez, for gratuitous distribution among the inhabitants of their vicinity.

The want of Bibles in Louisiana has been extreme; and it will yet require a very considerable number to supply in an adequate manner the families which are destitute of the word of God. Had three thousand English Bibles and as many New Testaments been in the hands of the managers at the beginning of the past winter, they could have been distributed in this city with the greatest facility, and it is believed with much advantage; so good an opportunity will not probably occur for some time to come. Our regular troops and militia then here were remarkably destitute of the scriptures.

It was very unusual to find any portion of the sacred volume among our soldiers; and in many instances there were found an hundred sick assembled in a hospital, without having among them one Bible or New Testament.

Some of the Tennessee militia, when passing through Nashville on their way to New Orleans, had inquired in vain for a Bible; not one was to be found for sale; and in the month of December last a similar inquiry was fruitlessly made in this city by a gentleman from the Amite—*nor is there at this moment a Bible to be purchased in a bookstore in the city of New Orleans.*

The inhabitants of Florida, who are principally Americans, are generally without the Scriptures; so are the other Americans, for the most part, throughout the state. It has been supposed, and it is believed with the strictest correctness, that before the transmission of a few French Bibles to New Orleans by the British and Foreign Bible Society, in the year 1813, there were not *ten* among the French inhabitants of Louisiana.

The manner in which the Scriptures have been received by those to whom they have been distributed, is highly gratifying, and encourages the belief that the labours of those who have united in this work will not be lost.

The Tennessee and Kentucky troops received the Bibles with no ordinary willingness—it seemed to be received by many of them as “*a pearl of great price.*”

As there were not Bibles sufficient to supply even the sick in hospitals, who are anxious to receive them, it was not uncommon to see one reading aloud to several around; and at other times two or three lying on the floor together would be attempting to read in the same book at the same time. Some of those, who had received Bibles, declared their intention to carry them home with them on foot 800 or 1000 miles; and rather than not carry them they said they would throw away part of their baggage.

The French have received the New Testament with much satisfaction. It is possible that some have asked for it from curiosity; but very many have done so from a wish to *search the scriptures*, which numbers declared they had never seen before. It must give pleasure to every philanthropic mind to learn that the rising generation in this city, heretofore almost destitute of any book of instruction, has now a class book used throughout our schools—that those children whose parents were unable from the exorbitant price of school books and the pressure of the war to furnish them, have now a book “which hath God for its author, salvation for its end, and truth, without any mixture of error, for its matter.”

Although the three thousand copies of the New Testament in French had been received by the president of the society about the middle of December last, owing to the disturbed situation of the country, at that time invaded, none of them were distributed until about the 10th of February—after a few persons had received the New Testament, and it had become generally known, that there were more in the hands of one of the managers, who had been appointed to make the gratuitous distribution of the whole number designed for the city, the applications were more frequent than could be supplied—a large crowd of some hundreds of people of all colours and ranks, was formed before the house, and became literally clamorous to have “*a book,*” a word which was often vociferated in French by fifty voices at once.

Such an assembly, for such a purpose, never before witnessed in Louisiana, presented to the beholder many affecting scenes—the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands, to receive the valuable gift—a child not more than five or six years of age, was borne in the arms of its mother, a woman of colour, pressing through the crowd as one of the candidates for a treasure which she seemed justly to estimate; the silence and attention exhibited by the bystanders was immediately rewarded by hearing this infant read in an intelligent manner the story related in Mark x. 13, 16, [*And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much*



*displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them,]* rendered doubly interesting by the incidents.

As all who presented themselves for a French New Testament were asked if they could read, and if any doubts existed, were put to the trial : an aged black woman, being asked the usual question, and requested to prove the fact, answered that she could not without her spectacles, which she had not with her ; but unwilling to depart until the object of her wishes had been obtained, she renewed her application, and observed to the distributor, " if I get a book by a falsehood it will not be deceiving you, but God." Many persons who could not read themselves, wished the New Testament for their children, who, they said, would read it for them.

The managers have received the hearty co-operation of many individuals in distributing the French New Testament. The reverend father Antonio de Sedilla, the curate of the parish, has taken an active part in aiding the circulation of the New Testament among the Catholics ; the countenance given by him to the views of the Society is of the highest importance, from the great influence which he has among his parishoners. We acknowledge likewise with pleasure the aid of several gentlemen ; nor in any instance has assistance been refused.

The British prisoners, to whom a portion of the English Bibles were distributed, manifested the sincerest joy and gratitude ; most of them had been supplied with Bibles or Testaments previous to their embarkation for this country ; and some (as appeared by a printed notification in the Testaments) by the Naval Bible Association, established as long ago as 1780, but having left their heavy baggage, at their camp on the 8th of January, the day on which a general assault was made on the lines near this city, they became destitute when made prisoners.

During the past year this Society has received many interesting reports from the numerous Bible Societies now established in the United States ; the information contained in them is in a high degree gratifying and encouraging to the promoters of these associations. Some few extracts from these valuable communications will be found in the Appendix. The committee, however, cannot omit on this occasion earnestly to recommend the perusal of such reports ; they afford the best views of the design, the utility and progress of these Societies.

Before concluding this Report the committee beg leave to call upon the Society for a cordial union in the vigorous prosecution of diffusing the light of " the glorious gospel of the blessed God."

The gospel is entrusted to us, not for our own sakes only, but for the benefit of the world. We receive, that we may communicate.—Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us through the zeal and labour of those who have gone before us ; and we are bound to repay the debt by spreading it around us, and transmitting it unimpaired to suc-



ceeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen, and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us followers of him who lived and died to enlighten and redeem mankind.

Great and magnificent is the undertaking in which we are engaged; great too are the consequences which we may rationally hope will be their result. Let no minor difficulties impede our progress; rather let them animate our exertions and quicken our pace. The hundredth part of the zeal and humanity of a Howard, exerted by each of us, would convey the Bible to the most secluded mansion in our country—would put into the hands of the widow, the fatherless, and the afflicted, the words of everlasting consolation. A zeal like his pervading our institutions, would print the word of God in every language of the earth, and give to every son of Adam, “the scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus.” Let no objections of infidels, or pretended friends, make us hesitate or swerve from the way; though the Bible alone has not yet converted whole nations, it may be the first step in the grand undertaking: it may prepare the way for missionaries; and though, in countries denominated christian, much ignorance and vice may remain after the Bible has been generally distributed, no one can say that it may not have extirpated much which would have taken root, had no exertions been made to repress them. “The operation of the Bible is necessarily gradual and noiseless—its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. It is enough to know that we have sown the good seed of divine truth, and we may leave it with confidence to Him, whose grace descends as the dew, and who has promised that the desert and solitary place shall blossom as the rose.”

ALFRED HENNEN, *Secretary*.

*New Orleans, April 25.*

Since this report was written, a box containing thirty Bibles in French, and twelve New Testaments in Spanish, printed and bound in an elegant manner by the British and Foreign Bible Society, have been forwarded to the president of the Society—a present truly valuable.

## L

Bibles, which are sent into the western States or Territories for distribution, may for the present be directed to the care of the following gentlemen:—Rev. Samuel P. Robbins, Corresp. Secretary of the Ohio Bible Society, Marietta, Ohio. Mr. Nathaniel Burrows, Lexington, Kentucky. His Excellency Thomas Posey, Jeffersonville, Indiana Territory. Mr. Joel Scribner, New Albany, Indiana Territory. Mr. Joseph M. Street, Shawanee-town, Illinois Territory. Stephen Hempsted Esq. St. Louis, Missouri Territory. Rev. Charles Coffin, D. D. President of Greenville College, East Tennessee. Rev.

Samuel Hodge, Summer County, near Nashville, West Tennessee.  
 John Henderson Esq. Natchez, Mississippi Territory. Alfred Hen-  
 nen Esq. Secretary of the Louisiana Bible Society, New Orleans.

## M.

*ACCOUNT OF RECEIPTS AND EXPENDITURES.*

1814.	MISSION,	Dr.
July 29.	To cash paid for waggon and harness -	\$119 29
Aug. 5.	To expenses from Litchfield to Philadelphia 180 miles - - - - -	20 04
15.	To expenses at Philadelphia, 10 days - -	32 28
30.	To expenses from Philadelphia to Pittsburgh 280 miles - - - - -	31 70
Sept. 18.	To expenses from Pittsburgh to Marietta 180 m.	23 54
Oct. 4.	To expenses from Marietta to Cincinnati, 218 miles distance travelled - - - - -	17 64
Nov. 8.	To expenses from Cincinnati to St. Louis, 497 miles distance travelled - - - - -	28 50
29.	To expenses from St. Louis to Louisville, 392 miles distance travelled - - - - -	23 62
Dec. 15.	To expenses from Louisville to Lexington, and back, 160 miles - - - - -	23 12
1815.	To necessities for the passage from Louisville	
Jan. 4.	to Natchez - - - - -	17 62
Feb. 7.	To expense of passage from Louisville to Nat- chez, 1,239 miles in thirty two days - -	64 00
Mar. 10.	To expenses from Natchez to New Orleans, 150 miles by land; 300 miles by water - -	31 72
April 30.	To expenses at New Orleans, Mr. Smith's board, &c. - - - - -	54 74
	Mr. Mills's expenses at Attakapas - -	18 50
	Mr. Mills's board - - - - -	77 62
		<hr/> 150 86
May 29.	To expenses from New Orleans to Phila- delphia.—Mr. Smith's passage to Charleston - - - - -	50 25
	Mr. Smith's passage to Philadelphia	35 37
	Mr. Mills's passage to Baltimore -	91 25
	Mr. Mills's passage to Philadelphia	11 99
		<hr/> 188 86
June 19.	To expenses from Philadelphia to Boston.	
	Mr. Mills's bills - - - - -	41 23
	Mr. Smith's bills - - - - -	38 45
		<hr/> 79 68
	Amount carried up	<hr/> \$852, 38

	Amount brought up	\$852 38
June 19.	To Mr. Smith's private expenses, including clothes, equipage, &c.	161 82
	To Mr. Mills's private expenses including clothes, equipage, &c. estimated at	161 82
	To loss on the sale of Mr. Smith's horse	50 00
	To loss on Mr. Mills's horse, (say)	50 00
		<hr/> 423 64

	Amount of money paid out	\$1276 02
	From which deduct cash received for	
	waggon sold at Natchez	148 00
	Price of buffaloe robe, Atlas, &c.	11 50
		<hr/> 159 50

Amount of expense corrected \$1116 52

1814.	MISSION,	Cr.
July 29.	By cash from Massachusetts Missionary Society	400 00
Aug. 14.	Do. Philadelphia Bible Society	200 00
Sep. 10.	Do. Massachusetts Missionary Society	
	in a letter from Mr. Evarts	10 00
1815.	By cash from the Mass. Miss. Soc. on a draught	
Mar. 30.	on Mr. Turo of New Orleans, from H. Gray	200 00
June 2.	By cash from Philadelphia Bible Society	400 00
3.	Do. Philadelphia Missionary Society	
	one month's missionary service	100 00
29.	By Donations from Contributions in aid of the Mission, as follows :—From a member of Park-street church, Boston	5 00
	From Mr. Wm. Kirkpatrick, Lancaster Pen.	10 00
	Mr. David I. Burr, Marietta, Ohio	5 50
	Friends at Chillicothe	6 73
	First Pres. Cong. at Cincinnati	20 00
	Female Charitable Soc. at Cincinnati	20 00
	Col. Chambers, Lawrenceburgh, Ind.	
	Ter. in making change	1 00
	Contribution at Kaskaskias	28 72
	Subscription at St. Louis	26 50
	Contribution at St. Genevieve	40 00
	Contribution at Associate Reformed Congregation, Springfield, Illinois Ter.	2 18
	From a lady at Vincennes	2 00
	Contributions at Frankfort	17 50
	Do. Pres. Cong. Lexington	60 00
	Donation from Dr. Fishback	5 00
		<hr/> 220 13
	Amount carried over	\$1530 13



		Amount brought up	\$1530 13
June 29.	Subscription at Louisville collected by the Rev. J. Todd.		
	R. Steele -	20 00	
	Fetter & Hughes -	10 00	
	C. & F. Bullitt -	10 00	
	Thomas Prather -	10 00	
	Other gentlemen -	50 00	
		<hr/>	100 00
	Cong. and Pres. Society of South Carolina for promoting the interests of religion	50 00	
	Charitable and pious in Charleston, S. C.	40 00	
	Mr. C. Paulding, New Orleans -	7 00	
	Mr. M'Mullin for preaching in the sixth Presbyterian church, Philadelphia -	5 00	
		<hr/>	202 00
June 29.	Amount of receipts to this date	\$1732 13	
	From which deduct \$10 noted above as received from Mr. Evarts -	10 00	
	Loss on a piece of gold received at Kaskaskias -	90	
		<hr/>	10 90
	Amount of receipts corrected	\$1721 23	

FINIS.









